

AN  
**APOLOGY**  
FOR THE LATE  
**Christian Missions to India :**

PART THE FIRST.

COMPRISING  
*An ADDRESS to the CHAIRMAN*  
OF THE EAST INDIA COMPANY;

*In answer to*

**MR. TWINING;**

*And*

**STRICTURES on the PREFACE of a PAMPHLET,**

**BY**

**MAJOR SCOTT WARING;**

*With an*

**APPENDIX,**

CONTAINING AUTHORITIES, PRINCIPALLY TAKEN FROM THE REPORT  
OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

**BY ANDREW FULLER.**

SECRETARY TO THE BAPTIST MISSIONARY SOCIETY.

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**Second Edition.**

There are no such things done as thou sayest; but thou feignest them out of thine own heart. NEHEMIAH.

And now, I say unto you, refrain from these men, and let them alone; for if this counsel, or this work, be of men, it will come to nought: but if it be of GOD, ye cannot overthrow it, lest haply ye be found even to fight against GOD. GAMALIEL.

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TO

**EDWARD PARRY, ESQ.**

*CHAIRMAN of the EAST INDIA COMPANY.*

SIR,

As in a Letter lately addressed to you by Mr. THOMAS TWINING, on the danger of interfering in the religious opinions of the natives of India, there is a reference to the labours of the Baptist missionaries in that country, you will not consider me, I hope, as obtruding myself on your attention while I offer a few remarks upon it, and upon the important subject which it embraces.

It is true, the principal part of Mr. Twining's pamphlet is directed against *The British and Foreign Bible Society*, and

that this has been sufficiently answered from another quarter; but though he affects "not to know these missionaries," yet their undertaking, particularly in the work of translating the Scriptures, has no doubt contributed to excite his alarm.

If by "interfering in the religious opinions of the natives of India," Mr. Twining means nothing more than the dissemination of the christian faith by the fair methods of persuasion; the baptist missionaries, and those of every other denomination, must be acknowledged to have interfered; but if he include under that term, violence, unfair influence, or any measures subversive of free choice; or any addresses, either in speech or writing, which have endangered the peace of society, they have not interfered, nor have they any desire of so doing.

Whether Mr. Twining has chosen this ambiguous term, that he may with the greater ease insinuate, as occasion requires, the obnoxious idea of a design to overthrow

the pagan and mahomedan religions by force, I shall not determine; but that such is the use that is made of it, throughout his pamphlet, is clear. "As long," he says, "as we continue to govern India in the mild and *tolerant* spirit of Christianity, we may govern it with ease; but if ever the fatal day shall arrive when religious innovation shall set her foot in that country, indignation will spread from one end of Hindostan to the other." (p. 30) Is giving the Scriptures then to the natives, in their own languages, and offering to instruct them in their leading doctrines, opposed to the mild and *tolerant spirit of Christianity*? If it be, Sir, neither the Founder of the christian religion, nor his followers, have yet understood it. Be this as it may, it is not an "innovation;" the fatal day has arrived more than a century ago. Mr. Twining "hopes our native subjects in India will be *permitted* quietly to follow their own religious opinions." (p. 31.) We hope so too; but if this gentleman's wishes could be realized, we should not be permitted to follow ours, nor to recommend what we



believe to be of eternal importance to our fellow-men, and fellow subjects. Yet this is all we desire. If missionaries, or any other persons on their behalf, should so far forget the principles of the gospel as to aim at any thing beyond it, I trust the government will always possess wisdom and justice sufficient to counteract them. The question, Sir, which Mr. Twining proposes to submit to a general court of proprietors, whatever be the terms in which it may be couched, will not be, Whether the natives of India shall continue to enjoy the most perfect toleration; but WHETHER THAT TOLERATION SHALL BE EXTENDED TO CHRISTIAN MISSIONARIES?

I have observed with pain, Sir, of late years, a notion of toleration entertained even by some who would be thought its firmest advocates, which tends not only to abridge, but to subvert it. They have no objection to christians of any denomination, enjoying their own opinions, and it may be their own worship; but they *must not be allowed to make proselytes*. Such appear to

be the notions of Mr. Twining and his friends. They do not propose to persecute the christians of India, provided they would keep their christianity to themselves; but those who *attempt to convert others* are to be exterminated. Sir, I need not say to you, that this is not toleration, but persecution. Toleration is a legal permission not only to enjoy our own principles unmolested, but to make use of all the fair means of persuasion to recommend them to others. 'The former is but little more than might be enjoyed in countries the most distinguished by persecution; for few would wish to interrupt men so long as they kept their religion to themselves. Yet this is the whole of what some would wish to allow, both in the East and West Indies. In former times unbelievers felt the need of toleration *for themselves*, and then they generally advocated it on behalf of others; but of late, owing perhaps to the increase of their numbers, they have assumed a loftier tone. Now, though for political reasons, all men must be allowed to follow their own religion, yet they *must not aim at making pro-*

*selytes.* Men who have no belief in the christian religion may be expected to have no regard for it; and where this is the case, the rights of conscience will be but little respected.

So far as my observations extend, these remarks are applicable to deists in general; and where situations are favourable to their views, they may be expected to rise in their demands. In a letter from Mr. CAREY, now before me, of as late date as Feb. 13th, he writes as follows:—"India swarms with deists; and deists are, in my opinion, the most intolerant of mankind. Their great desire is to exterminate true religion from the earth. I consider the *alarms* which have been spread through India, as the fabrications of these men. The concurrence of two or three circumstances, in point of time; namely, the massacre at Vellore, the rebellious disposition of the inhabitants in some parts of Mysore, and the public advertisements for subscriptions to the oriental translations, have furnished them with occasion to represent the introduction of



Christianity among the natives as dangerous."

While Mr. Carey was writing this letter, Sir, he might not be aware that a number of these men were preparing to embark for Europe, with a view to spread the *alarm* at home. Assuredly they have a *cause in which they are engaged*, as well as the Bible Society; and are not wanting in zeal to support it. Mr. Twining would be thought a *christian*; but if so, in what cause is he engaged? He may pretend that he is only pleading for toleration; but in fact he is pleading for the exclusion of what he acknowledges to be *light* and *truth*, and for the refusal of toleration to the religion of his Maker.

As "the religious opinions and customs of the natives of India" are a subject on which Mr. Twining's feelings are so "particularly alive," it may not be amiss to state what a few of these opinions and customs are. It may not be necessary, Sir, for your information; but some persons into whose

ends this pamphlet may fall may be the better able to judge of the question at issue.

In the first place then, the Hindoos acknowledge ONE SUPREME GOD: they do not appear however to worship Him, but certain subordinate powers which they say proceeded from him. Of these the three principal are denominated *Brahma* the creator of all; *Vishnoo*, the preserver of all: and *Seeb*, the destroyer of all. *Brahma* is not worshipped at all; *Vishnoo* only by a few; but *Seeb* (the destroyer) by almost all: their worship therefore is chiefly the effect of superstitious fears. The foulest vices are ascribed to these subordinate deities in their own *Shasters*; but that which is sin in men, they say, is not sin in the gods. Besides these, they worship innumerable inferior deities, called *debtas*, chiefly, if not entirely under an idea that it is in their power to do them harm. The lusts, quarrels, and other vices of these *debtas*, also fill their *shasters*, as their images do the country. The chief use that they

seem to make of the One Supreme God is, to ascribe to him all the evil that they commit; and to persuade themselves that they are not accountable beings.

They have a most firm faith in conjuration, in lucky and unlucky days; and in almost all their civil concerns act under its influence.

A considerable part of their religion consists in *self-torment*. One will hold up a hand till it is grown stiff, and he is incapable of taking it down again: another will lie upon the points of iron spikes, just as blunt as not to pierce him to death, and this for years together; others on certain days at the beginning of the new year, are suspended in the air by sharp iron hooks stuck through the skin on each side of their back, and continue swinging round in that position from five to fifteen minutes. At the worship of JAGGERNAUT, whose temple is in Orissa, this massy wooden god is borne in a carriage drawn by the multitude; and while the air resounds with their shouts,



happy are those who throw themselves under the wheels to be crushed to death! This, and every other species of self-torment, and self-murder, gains admiration from the spectators.

Besides this, it is well known to be a part of their religion to favour the *burning of widows* with the corpses of their deceased husbands. Their shasters pronounce this to be *a great virtue, and to render them a kind of celestial beings*. And lest the circumstance of absence at the time of the husband's death should prevent it, their laws prescribe as follows.—“If the wife be within one day's journey of the place where her husband dies, the burning of his corpse shall be deferred one day for her arrival. If he die in another country, the virtuous wife shall take any of his *effects*, a sandal for instance, and binding it on her thigh, shall enter the fire with it.” Thus careful are these sacred laws to secure their victim. And, as if it were meant to outrage every vestige of humanity, and to refine upon cruelty, it is an established law, that the

eldest son, or nearest relation, shall set fire to the pile!

Great numbers of *infants* also are thrown into the river, as offerings to the goddess; and others who refuse their mother's milk are frequently hung up in a basket on the branch of a tree, to be devoured by ants, or birds of prey!

Whether *all* these customs be proper objects of toleration, may admit of a doubt. The British Government in India seems to have thought otherwise. The Governor General in Council, on Aug. 20. 1802, is said to have passed a decree declaring some of them to be murder. We leave this however to the civil authorities. *Our* object is confined to remonstrance, persuasion, and the exhibition of truth: and surely, if it be possible by such means to induce a people, or any part of a people to cast away these practices, it must be so far favourable to human happiness. If, Sir, there were *no* hereafter, and we were merely to consult our own national interest, it were worth

while, as far as possible, to endeavour to mitigate these evils: but if the good of the governed be allowed to have place in a government, it is still more so: and if there be a Judgment to come, where governors and governed must each appear and give an account, it must be an object of the first importance. At that bar, Sir, the adversaries of those who peaceably endeavour to bring off the Hindoos from these abominations will be ashamed to shew their face!

I may be told that the particulars above referred to are the most offensive parts of the system, and that other parts of it may be very good. It is true that there are degrees in evil. All things pertaining to Hindooism may not be equally shocking to the feelings of an enlightened mind. I might safely affirm, however, with Dr. BUCHANAN, "The Hindoos have no moral gods:" neither does any part of their religion produce a moral impression on their minds, but the contrary. As men, they are not worse than other men; but by their



superstitions they are become exceedingly corrupt.

“The natives of India,” Mr. Twining tells us, “are a *religious* people; and in this respect they differ, he *fears*, from the inhabitants of this country.” If by the inhabitants of this country he means those christians who are alarmed at the progress of christianity, I fear so too. If the religion of the natives of India, however, have no influence on their morals, unless it be to corrupt them, it will argue nothing in its favour. And that this is the case, every friend to the morality of the New Testament, who has resided in India, can bear witness. I have read enough, Sir, of the communications of men of this description to make me disregard the praises bestowed on the virtues of these people by others. I find these praises proceed either from deistical writers, whose manifest design is to depreciate the value of christianity, or from persons residing in the country, who “despairing,” as Dr. BUCHANAN says, “of the intellectual or moral improvement of the na-

tives, are content with an obsequious spirit and manual service. These they call the virtues of the Hindoo; and after twenty years service, praise their domestic for his *virtues.*"

"I know not," says BERNIER, an intelligent French traveller, "whether there be in the world a more covetous and sordid nation.—The bramans keep these people in their errors and superstitions, and scruple not to commit tricks and villainies so infamous, that I could never have believed them if I had not made an ample inquiry into them."\*

— "A race of people," says GOVERNOR HOLWELL, "who from their infancy are utter strangers to the idea of common faith and honesty. This is the situation of the bulk of the people of Hindostan, as well as of the modern brahmans; amongst the latter, if we except one in a thousand,

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\* *Voyages de Francois Bernier*, Tome I. pp. 150, 162, et Tome II. p. 105.

we give them over measure. The Gentoos in general are as degenerate, superstitious, litigious, and wicked a people, as any race of people in the known world, if not eminently more so, especially the common run of brahmans; and we can truly aver that during almost five years that we presided in the judicial Cutchery court of Calcutta, never any murder, or other atrocious crime came before us, but it was proved in the end a brahman was at the bottom of it."\*

"A man must be long acquainted with them," says Sir JOHN SHORE, *Governor General of Bengal*, before he can believe them capable of that bare-faced falsehood, servile adulation, and deliberate deception, which they daily practice. It is the business of all, from the Ryott to the Dewan, to conceal and deceive: the simplest matters of fact are designedly covered with a veil, through which no human understanding can penetrate."†

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\* HOLWELL'S *Historical Events*, Vol. I. p. 228. Vol. II. p. 151.

† *Parliamentary Proceedings against Mr. Hastings*, Appendix to Vol. II. p. 65.



“ Lying, theft, whoredom, and deceit,” says Mr. CAREY, “ are sins for which the Hindoos are notorious. There is not one man in a thousand who does not make lying his constant practice. Their thoughts of God are so very light, that they only consider him as a sort of play-thing. Avarice and servility are so united in almost every individual, that cheating, juggling, and lying are esteemed no sins with them; and the best among them, though they speak ever so great a falsehood, yet it is not considered as an evil, unless you first charge them to speak the truth. When they defraud you ever so much, and you charge them with it, they coolly answer, ‘ It is the custom of the country.’ Were you to charge any company of ten men with having amongst them liars, thieves, whoremongers, and deceitful characters, however improper it might be, owing to your want of proof, yet there would be little probability of your accusing them falsely. All the good that can with justice be said in favour of them is, they are not so ferocious as many other heathens.”

I have said nothing of the Mahometans; but it is well known that they are not behind the Hindoos in superstition, and greatly exceed them in ferocity, pride, and intolerance.

In short, Sir, to every European who places virtue in the fear of God, and a regard to men, and not in that which merely contributes to his own interest and inclination, the introduction of the means of christianity, among both Hindoos and Mahometans, must appear a matter of national importance. Christianity might not be embraced at first by the greater part; but it would nevertheless have a powerful influence on society; not only on those who believed it, but, by way of example, on those who believed it not.

But Mr. Twining professes to be alarmed at the measure, as *dangerous* to the British interests in India. He asserts this again and again; but what has he done beyond asserting it? Has he produced a single fact that can bear upon the subject; or pre-

ferred a single charge against the conduct of the missionaries? Neither the one, nor the other. It is rather surprizing, indeed, that he should not have discovered something on which to found the appearance of a charge; for I am not ignorant, Sir, that the missionaries have on some occasions felt much, and spoken in strong language. They have frequently seen females burnt alive, and have remonstrated against the horrid deed, as an act of murder; taking occasion also from thence to prove to the people, that such a religion could not be of God. If at such times there had been somewhat of a local tumult, there had been nothing surprizing in it. But the truth is, no such tumult has ever occurred; nor have any means which they have used, so much as endangered their own safety.

Mr. Twining speaks of *alarms* among the natives; but what are they? When, or where did they manifest themselves? If by "alarms," he mean a conviction that their principles will gradually fall before the



light of the gospel, there is some foundation for what he says; for considerable numbers of them have calmly acknowledged as much as this. But if he mean, that, on account of any thing done or doing by the missionaries, they are apprehensive of their religion being suppressed by authority, there is no proof of the fact, nor so much as an attempt to prove it. Nothing can furnish stronger evidence of Mr. Twining's want of materials of this kind than his reference to "the recent catastrophes of Buenos Ayres, Rosetta, and Vellore." (p. 27.) You need not be told, Sir, that none of these catastrophes were produced by an attempt to recommend our religious principles.

That alarms may exist in India is very possible; but if such there be, they are of a date posterior to the Vellore mutiny, and must be traced, it is probable, to the causes which produced that melancholy event. That the labours of the missionaries, either in Bengal, or on the Coast, have been productive of any such effect, remains to be

proved. The only alarms which they have excited, will be found in the minds of Europeans, who, passing under the name of Christians, are tremblingly alive to the danger of Christianity making progress in the earth.

If by "the LIGHT and TRUTH, into which the omnipotent power of heaven may some time lead these people," Mr. Twining means Christianity, his pamphlet exhibits, to say the least, an awkward association of ideas. Of Mr. Twining, I know nothing, but from the part he has taken in this business, and therefore can have no personal disrespect towards him; but I cannot understand, Sir, how a *christian* could be disgusted with the idea expressed by a Swabian catholic, of "the great Shepherd and Bishop of souls gathering together his sheep from all nations and religions, languages and kingdoms; (pp. 9, 10.) how, in searching for something which the British nation values as the Hindoos do their Shasters, and the Mahometans their Koran, he should overlook *the Bible*, and

instance in "Magna Charta;" (p. 30.) how he can be shocked at the downfall of Mahometanism; (p. 17.) how his feelings can be so "particularly alive" on the religious opinions of the natives of India; (p. 29.) and above all, how he can be so *alarmed* at the progress of christianity. It is true, he professes to feel on this subject, chiefly from his "extreme apprehension of the fatal consequences to ourselves." But if so, why do his alarms extend to Turkey, and even to China? (pp. 15, 17.) Is he afraid that, if the mahometanism of the one, and the paganism of the other, should give place to the gospel, they would refuse to trade with us? Surely, Sir, there can be but little doubt of this gentleman's being "of a party," nor of what that party is.

May I not take it for granted, Sir, that a British Government cannot refuse to tolerate Protestant missionaries; that a Protestant Government cannot forbid the free circulation of the Scriptures; that a Christian Government cannot exclude Christianity from any part of its territories; and



that if, in addition to this, the measures which have of late years been pursued in India, without the least inconvenience arising from them, can be proved to be *safe* and *wise*, they will be protected rather than suppressed? I trust I may.

Permit me, Sir, to copy an extract or two from the Letters of the Missionaries on this subject. "No political evil," says Mr. CAREY, "can reasonably be feared from the spread of christianity now; for it has been publicly preached in different parts of Bengal for about twenty years past, without the smallest symptom of the kind. Within the last five years, an edition of the New Testament, of two thousand copies, nearly one of the Pentateuch of a thousand, one of Matthew of five hundred, and one of the Psalms and Isaiah of a thousand, besides many copies of a second edition of the New Testament, and of the poetical books of scripture, from Job to Canticles, and many religious tracts, have been distributed among the natives without a single instance of disturbance, unless

the abusive language of a few loose persons may be so called. To this might be added, the experience of the missionaries on the coast, who have taught christianity for a hundred years, and reckon about forty thousand persons to have embraced it. Such long-continued exertions to spread the gospel, carried on to such an extent, and in such different situations, without producing the smallest inconvenience, may, we presume, furnish a course of experience sufficient to remove every suspicion of political evil arising from the introduction of christianity."

"The tongue of slander itself," says Mr MARSHMAN, "has not been able to charge us, nor any of the native converts, with the least deviation from the laws and government under which we live. How should it; when we are devoted from our very hearts to the British government; and this, not from a blind partiality, but from a firm conviction of its being a blessing to the country? Had we been sent hither for the sole purpose of conciliating the natives to it,

and of supporting it by every means in our power, we could not have been more cordially attached to it, nor have pursued a line of conduct more adapted to the end. Nothing will so effectually establish the British dominion in India, as the introduction of christianity, provided it be merely by persuasion; and nothing is more *safe*, and under a divine blessing, more *easy*.

“ With regard to *safety*, there is nothing to be feared from the attempt. The Hindoos resemble an immense number of particles of sand, which are incapable of forming a solid mass. There is no bond of union among them, nor any principle capable of effecting it. Their hierarchy has no head, no influential body, no subordinate orders. The brahmans, as well as the nation at large, are a vast number of disconnected atoms, totally incapable of cohesion. In this country, sin seems to have given the fullest sample of its disuniting debilitating power. The children are opposed to the parents, and the parents to the children; brother totally disregards brother; and a



brahman will see another brahman perish with the greatest apathy. Yea, for the sake of a little gain, a brahman will write against his gods, satisfying himself with this, that the sin belongs to his employer, and that he only does something to support himself. When to this are added, their natural imbecility, and the enervating influence of climate, it will be evident that nothing is less to be apprehended than a steady, concerted opposition to the spread of christianity. Nothing will ever appear beyond that individual contempt and hatred of the gospel which are inseparable from the vicious mind.

“ Instead of the introduction of christianity endangering the safety of the state, the danger arises from the other side. No one unacquainted with the natives, can know the heart of an idolater. We have about a hundred servants in our different departments; and they have been treated with a kindness which in England would have conciliated affection, and created attachment. But so far are these effects from being pro-

duced in them, that not an individual can be found amongst them who would not cheat us to any extent; or who would not plunder us of every thing we have, were it in their power. How can it be otherwise? Their religion frees them from every tie of justice. If their own benefit can be secured by any action, this renders it lawful, or at least venial, though it were fraud, robbery, or even murder. Often have we heard it affirmed, that a robber who should spend the whole night in the most atrocious deeds, and secure plunder to the amount of a hundred rupees, would wipe off all the stain in the morning by giving one of them to a Brahman! Attachment to a master, a family, or a government of a different religion, is that which cannot be produced in the mind of a Hindoo, while under the power of his gooroo or his debta. But if they lose cast, and embrace christianity, not by force, but from pure conviction, they become other men. Even those who, as it may prove, have not embraced it cordially, are considerably influenced by it. If once they lose cast, the charm is broken, and

they become capable of attachment to government.

“ These remarks are abundantly proved by what is seen in our native converts. We have baptized above a hundred of them: and we dare affirm that the British government has not a hundred better subjects, and more cordial friends, among the natives of Hindostan. The gloomy and faithless demon of superstition is dethroned in their hearts. They cannot fear a brahman nor a debta as heretofore. While they feel an attachment to us, to which they had been strangers, they are also cordially attached to the governors who protect them in the exercise of their religion, and whom they consider as their friends and brethren.

“ Such is the *ease* with which christianity, under the divine blessing, could be disseminated, that it may seem to some incredible. No public acts of government are necessary. It is not necessary that government should appear in the business; and much less that it should be at any expense what-



ever. If it be only understood that no one shall be forbidden to teach christianity, and no one but the *evil doer* receive interruption from the magistrate, the work will go on in the most gradual and yet effectual manner. God is raising up native converts of character and talents suited to it. It is possible for ten of these brethren to enter a district, to go unobserved through the principal towns, sit down in a private circle, gently reason, convey ideas of divine truth, and turn persons from darkness to light, nearly unobserved. Thus a town, a district, a country could be leavened with the blessed gospel, almost without the knowledge of the wealthy and the great, even of their own countrymen.

“ The only thing necessary for European missionaries is, that as long as they *deserve* the confidence of government, they be permitted to fix their residence in those places which will enable them to exercise a necessary superintendence, and administer support to these native brethren; to visit the societies which are formed; and as occasion offers, dispense with prudence the word of

life. It were the easiest thing imaginable for government to obtain from European missionaries the most ample pledges of good behaviour, and to withdraw its protection the moment they ceased to deserve it. A good man would feel a pleasure in giving such security; and what is more, his being a good man would itself be a security. What security could have been exacted from a Schwartz, equal to that which his own wise and benevolent heart afforded? Nor is this peculiar to Schwartz; it is the feeling of every real missionary.

“ A permission to itinerate and form missionary stations in the country, so far from being injurious to the British government, would advance its essential interests. In every missionary it would have a friend, a friend whose influence and capacity of rendering service would be constantly increasing. What were the advantages which the English derived from one Schwartz in the Mysore country? And what would be the effect of their having at this moment a hundred Schwartz's in India,

each with his train of pious, peaceable, loyal, and faithful disciples? These messengers of peace and love (and all others we give up) would endear to the inhabitants the very nation to which they belonged. 'Who are these, they would ask, that so manifestly seek our good, and not their own?' The answer, that they are English, must exhibit an idea of the government and nation which the natives can never have displayed before their eyes too often.

"But, if a missionary could so far forget himself, and his object, as to cherish a spirit inimical to government, still, one would suppose, his own interest would correct him. To whom are he and his friends indebted for security? Without the protection of government, they would be continually in danger of being plundered and massacred. If, however, the folly of any one should render him insensible to these considerations, he must abide the consequences. Let him bear his own burden."



Sir, I cannot persuade myself that the East India Company will adopt the principles of Mr. TWINING. They have too much good sense to be alarmed at every outcry; too much justice to ascribe danger to causes from which it never arose; and too much wisdom to banish men, who have always approved themselves the faithful friends of their government. Whatever be the mind of individuals, I trust that neither they, nor the British government, as a body, are prepared to prohibit the free circulation of the scriptures, or the temperate propagation of christianity.

I am aware, indeed, that persecution has of late made its appearance in our *West India Colonies*; and if Mr. Twining, and his party, could succeed, there is too much reason to fear that we should see the same thing in the East; but I am also aware, that, in the first instance, it was disallowed by HIS MAJESTY IN COUNCIL; and though it has been since revived on a narrower scale, yet I trust it will not be per-

mitted either in the West, or in the East, to accomplish its end.

It is not difficult, Sir, to account for that aversion to religion which is so frequently found in men who have left their country at an early period, in pursuit of a fortune. They neither understood nor believed the gospel when at home; and on going abroad took leave of christian ordinances, and of all respect for them. They may wish, indeed, for certain reasons, to retain the name of christians; but that is all: they cannot bear the thing, nor that any about them should be in earnest in the profession of it. But whatever measures may be taken by men, who have become aliens from that which is the glory of their country, I trust there will be found a sufficient number of the rulers and inhabitants of this land to counteract them. If not, let us talk as we may against French atheism, we are fast sinking into it.

If, Sir, there be a God that judgeth in the earth, the danger lies in making HIM

our enemy. It is a principle which cannot be disputed, however it may be disregarded, THAT WHATEVER IS RIGHT, IS WISE; AND WHATEVER IS WRONG, IS FOOLISH AND DANGEROUS. Sir, the tombs of nations, successively buried in oblivion, have this truth inscribed on every one of them: It was by "forbidding christian ministers to speak unto the gentiles that they might be saved, that the most favoured nation upon earth filled up the measure of its sins, and drew upon it the wrath of heaven to the uttermost!"

At a time, Sir, when many and great nations are overthrown; nations which have not possessed our privileges, and therefore have not incurred our guilt; when we are engaged in the most tremendous struggle that this country ever knew, a struggle for our very existence; and when on certain occasions we profess to fast, and to humble ourselves before Almighty God; shall we raise from its slumbers the wicked system of PERSECUTION? "Do we provoke the



Lord to jealousy? Are we stronger than He?"

Mr. Twining may be disgusted at the idea of the Eastern empire being given us by providence, *for the very purpose* of introducing the gospel; (p. 25.) but if it be so, it is no more than God's having formerly given it to Cyrus, *for Jacob his servant's sake*.\* Men may scorn to be subservient to their Maker; but whether they consent, or not, it will be so. The conquests of Rome made way for the introduction of christianity into Britain; and those of Britain may make way for its general introduction in the East. Should Britain be friendly to this object, it may be the lengthening of her tranquility; but, as an eloquent writer† observes, "If we decline the illustrious appointment, God

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\* Isaiah xlv. 1—4.

† Mr. WRANGHAM'S Sermon, *On the Translation of the Scriptures into the Oriental Languages*, preached before the University of Cambridge, on May, 10, 1807. (p. 11.)

may devolve on some less refractory people those high destinies which might have been ours. *Who knoweth whether we are come to the kingdom for such a time as this? If we altogether hold our peace at this time, then may there enlargement and deliverance arise to them from another place, and we and our father's house may be destroyed."*

I am,

SIR,

very respectfully,

Your's,

ANDREW FULLER.

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**STRICTURES**  
ON THE  
*PREFACE of a PAMPHLET,*

ENTITLED,

*“Observations on the present state of the  
East India Company.”*

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THIS performance, though anonymous, has been generally ascribed to MAJOR SCOTT WARING: and as I understand that that gentleman has since publicly avowed himself to be the author, I shall consider him as such in the following remarks.

Mr. TWINING's performance had scarcely any thing tangible about it. It was chiefly made up of quotations, with here and there a sentence distinguished by

italics, or capitals of different sizes, according, it should seem, to the different degrees of suspicion and alarm which possessed the mind of the author. But Major Scott Waring attempts to reason; and as he certainly has entered into the subject *with all his heart*, we may hope from hence to ascertain the real strength of our adversaries.

Having given his preface a cursory review, I determined before I sat down to answer it, to read through his pamphlet; and on looking it over, I found that though the "Observations" related chiefly to things beside my province, yet they contained passages worthy of attention; especially when compared with others, and with the general design of his performance. A few of these I shall take the liberty to transcribe.

"For many centuries, we believe, christian missionaries have resided in India, with the free consent of the native princes. These men were generally, if not univer-

sally, pure in their morals, and inoffensive in their conduct; and many of them highly respected by the princes of India, who allowed them to preach the gospel, and to make as many converts as they could to the christian religion." p. 9.

"Missionaries can do no mischief in India, if they are treated as formerly; neither encouraged, nor oppressed; but if men paid by the British government are encouraged to make converts to christianity, our empire will be in danger." p. 14.

"The missionaries now in India, or those who may go thither in future, should be treated by our government as they formerly were by the native princes. In that case, they may be as zealous as possible without doing mischief. Mr. Buchanan says that the four gospels have been translated, and liberally distributed. If that was done at the expense of the Bible Society in England, or of the other religious societies in Europe, the measure was laudable; but if at the expense of the Com-



pany, and from their press, it was most impolitic, and made use of no doubt, by the sons of Tippoo Sultaun, to excite the Seapoys to mutiny. The true line for the British government to pursue is obvious; let missionaries make as many converts as they can, but give them no support on the one hand, nor discouragement on the other. Let us copy the example of the native princes in allowing the missionaries of this day to preach the gospel also, but there let us stop." pp. 22, 23.

"No jealousy was ever entertained, either by Mahomedan or Hindoo princes, because missionaries were settled in their countries who now and then converted one of their subjects to christianity. No jealousy will now be entertained of their having similar success while the British government, which stands in possession of the power formerly enjoyed by the native princes, is contented merely with following their example." p. 25.

As I have no concern in any plan which would be expensive to government, or would require their interference in any way beyond simple protection to the missionaries, and that no longer than their conduct is found to be deserving of it, I have no dispute with Major Scott Waring on what he has here advanced. If he suspects Mr. Carey to be *paid* by government, or the translations in which he is engaged to be printed or circulated at their *expense*, I can assure him it is without foundation. The salary which he receives is not as a Missionary, but merely as a Professor of the Shanscrit and Bengallee languages. Government knows nothing of him, or his colleagues, as missionaries, any farther than when mentioning certain literary works, to speak of those works as undertaken by "the Protestant missionaries at Serampore." Mr. Carey's salary is the due reward of his labours, as a literary man. It is true, he disinterestedly devotes all his savings to the work of spreading the gospel; but the same may be said of more than one of his colleagues, who have no

connexion with government, and whose avocations are productive of little, if any thing, less than his. And whatever has been done by the missionaries in translating and circulating the scriptures, has been done at the expense of societies and individuals. Whether any translations have been printed at the Company's press, I cannot speak with certainty. I think it is highly probable they have not; of this however I am certain, that those which are enumerated by Mr. Carey, in p. 24 of this pamphlet, were printed at Serampore. When it was determined to translate the scriptures into all the Eastern languages, government permitted them to advertize in their Gazette for subscriptions to the work: but to argue from hence that they had any pecuniary concern in the undertaking is absurd; for if so, what need was there to advertize for *private* subscriptions?

Upon the whole, it follows that what has been done is, in Major Scott Waring's opinion, "laudable," and was *not* made use



of to excite the Seapoys to mutiny. And here I might take leave of this gentleman, were it not for his *preface*,\* with the satisfaction of our labours having obtained his approbation and applause. For as to what he says of the *hopelessness* of attempting to convert the Hindoos, that is to ourselves. We derive hope from a book with which he may be but little acquainted; and so long as we do “no mischief,” why should we be interrupted?

But when I look into the *preface*, I find a new and a contradictory publication. Whether the “Observations” were written at so distant a period that he had forgotten them, or whether the late “intelligence from Madras” proved so alarming to him as to produce an entire change in his principles; whatever was the cause, there is certainly a most violent opposition between the one and the other.

Before we proceed to examine this extraordinary preface, which is nearly as large as the book itself, it may be proper to remark, that Major Scott Waring knows no-

thing of the effects of christian missions in India of late years, but from *the report of their adversaries*. The reader will recollect what was quoted in the eighth page of this pamphlet, from Mr. Carey's letter of Feb. 13. 1807, and the intimation there given, of *a number of persons who were at that time preparing to embark for Europe, with a view to spread the alarm at home*. These are the men from whom the author derives his intelligence. Various *private accounts*, says he, *from men of sense, observation and character, mention &c.*" (p. l.) And again, "I am assured by gentlemen lately returned from India, that &c." (p. xlii.) These, or some other gentlemen like-minded, have been endeavouring by *private letters*, during the whole of 1807, to excite suspicions against us. But when told of these things, our answer has been, Let us not be judged by private letters: let our adversaries come forward and accuse the missionaries; or at least, give proof of their labours having been injurious.\*

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\* Private intelligence is proper on some occasions; but in cases of accusation, no man should be able to take away another's character without risking his own.

I know not who these gentlemen are, and therefore can have no personal disrespect to any of them: but whoever they be, I have no scruple in saying, that their reports, as given in the performance before me, are *utterly unworthy of credit*. Of this the reader will be convinced, I presume, in the course of these remarks.

Major Scott Waring, as if conscious that *private* reports were of no use, unless to fill up the deficiencies of what is public and authentic, begins with the *proclamation from the Madras Government, on Dec. 3, 1806*; that is, about six months after the mutiny at Vellore. This proclamation states, that in some late instances, an extraordinary degree of agitation had prevailed among several corps of the native army of that coast—that on enquiry into the cause, it appeared that many persons of evil intention, had endeavoured for malicious purposes, to impress upon the native troops a belief that it was the wish of the British government to convert them by forcible means to christianity—that such



malicious reports had been observed with concern to be believed by many of the native troops—and that they were utterly without foundation. pp. i—v.

Such is “the alarming intelligence lately received from Madras.” From hence Major Scott Waring takes occasion “humbly to submit to the consideration of his Majesty’s Ministers, the East India Company, and the Legislature, a plan for restoring that confidence which the natives formerly reposed in the justice and policy of the British government, as to the security of their religion, laws, and local customs.” And what is it? Nothing less than “THE IMMEDIATE RECALL OF EVERY ENGLISH MISSIONARY, AND A PROHIBITION TO ALL PERSONS DEPENDANT ON THE COMPANY FROM GIVING ASSISTANCE TO THE TRANSLATION OR CIRCULATION OF OUR HOLY SCRIPTURES.” (p. xvii.) These the author thinks “the most, and indeed the only efficacious, measures.” That they would be *efficacious*, there can be no doubt; and such would

be the application of a guillotine for the cure of the head-ach; but whether it be just, or wise, is another question.

If I had written the "Observations," and had been afterwards convinced that the principles they contained were erroneous, I think I should not have sent out a new edition of them: or, if justice had failed to influence me, a regard to consistency would have prevented my publishing them and their refutation in the same pamphlet; but to publish that refutation *in the form of a preface*, is beyond every thing. To preface his work by contradicting its leading principles, is advertizing his reader that he has sold him a bad commodity. Should His Majesty's Ministers, the East India Company, or the Legislature, attend to this gentleman's performance, in what part are they to regard him? In the preface they are advised "immediately to recall every English missionary;" but as they read on, they are told, that "the true line for the British government to pursue is obvious; let missionaries be as zealous as

they may and make as many converts as they can, provided they be neither encouraged on the one hand, nor discouraged on the other, they can do no mischief." What then are they to do, unless it be to disregard the whole as nugatory?

And what have these English missionaries done, that they are to be immediately recalled; and these holy scriptures, that they are not to be translated or circulated by any one dependant on the Company? Nothing. As to the former, it is not pretended that they had any hand in the tragical event at Vellore. On the contrary, they are expressly acquitted of it. (p. xi.) And as to the latter, no accusation has yet been brought against them. But evil-minded men, it seems, have taken *occasion* from the encrease of the one, and the gratuitous circulation of the other, to misrepresent the designs of government; and therefore it is *necessary* to proceed to this extremity. The author, it must be acknowledged, has hit upon a happy expedient for suppressing the scriptures:



for if he can once get the men who are employed in translating, and circulating them, recalled, there is no danger of their doing any further mischief. So long as they are locked up in an unknown language, all Asia may continue from generation to generation under the dominion of imposture.

But why must the missionaries be recalled *immediately*? It was said by a wise heathen, *Ye ought to do nothing rashly*. Permit us, at least, to ask a question or two before we are condemned.

In the first place: *WHEN were these misrepresentations made?* Is there any proof of their having existed *before* the mutiny, so as to have had any influence in producing it? None at all. But we are told, that "It is *impossible*, impolitic as the measure was, that the mere change in the dress of the Sepoys, could have produced a general belief, that the British government was resolved to compel them to embrace christianity." (p. 1.) I answer, there is no

proof that such a *general belief* existed; no not six months afterwards, when the proclamation was issued: for it was *then* alleged to have extended only to "several corps of the native army on the coast;" and *at the time of the mutiny*, there is no proof of any other belief, than what arose from the impositions. With what colour of evidence can this writer pretend that "the *great increase* of English missionaries of late years, and the gratuitous distribution of our sacred scriptures *throughout the whole country*," were CONNECTED with the impositions in dress, in the representations made to the Seapoys, when in the same sentence he acknowledges those impositions to have *affected their religion*? Allowing it to be, what he calls it, "a *religious mutiny*," yet the impositions in dress were competent to produce it. Had he not been determined to bring in these missionaries, and these holy scriptures, at any rate, he would have concluded, that the other causes were "sufficient to create the alarm," without any thing else being *connected* with them. But "various *private accounts* from men of sense, observation

and character, mention, that the great increase of missionaries, the profuse and gratuitous circulation of the Scriptures, *added* to the change of dress, were represented as proofs of our resolution ultimately to compel them to become christians." (p. 1.) Ah that is it! Major Scott Waring knows of nothing antecedent to the mutiny; the proclamation knows of nothing; but "*private accounts from men of sense, observation and character,*" make known every thing. And what have they to say on this subject? They tell of the *great increase of English missionaries* of late years. It is possible there may be about fifteen or sixteen: there are not more in all Hindostan; and nine of them, by Major Scott Waring's own reckoning, are in Bengal, where no alarm worth mentioning has existed, except in the minds of Europeans.—They also tell of "the gratuitous circulation of the scriptures, *throughout the whole country.*" (pp. x, 1.) The truth is I believe, that the gratuitous circulation of the scriptures, has been hitherto confined to Bengal. Thus much, at pre-



sent, for the private accounts of these *men of sense, observation and character*: but for whose information, we could not have known of any misrepresentations being made to the Sepoys, *prior* to the Vellore mutiny.

We ask, secondly, *who were the authors of these misrepresentations?* The proclamation does not inform us; and probably government did not know, or they would have punished the offenders. But whether it be from the *private accounts* of these *men of sense, observation, and character*, or from some other source of information, Major Scott Waring makes it out that they were "disaffected natives, of the Carnatic and the Mysore." (p. x.) This, if applied to what took place *subsequent* to the mutiny, may have some truth in it, or it may not. The evil-minded persons referred to in the proclamation, who appear to have availed themselves of the mutiny to encrease the alarm, might be disaffected natives, or they might be Europeans, who, from aversion to christianity, and a desire to get the scrip-

tures suppressed, and the missionaries recalled, suggested such things to the Seapoys as might accomplish their end. It is remarkable that, in the very passage in which this writer speaks in so positive a strain, of "the disaffected men of the Carnatic, and the Mysore," having taken advantage of our folly, and excited the troops to mutiny, he exonerates the sons of Tippoo Sultaun, whom he had before with equal positivity condemned. "We *know*," he had said in his Observations, "that the mutiny was excited by the sons of Tippoo Sultaun, whose emissaries insinuated that the change which we wished to adopt in the dress of the Sepoys, was only a preparatory step towards the accomplishment of our great object, which was to compel them to embrace christianity." (p. 8.) But in preface, (p. x.) he says, "From later information I have reason to believe, that the sons of Tippoo Sultaun are innocent of the charge preferred against them; but the disaffected men of the Carnatic and the Mysore *did* take advantage of our folly; and that they excited the troops to a *religious mutiny* is

beyond a doubt." If this gentleman's *knowledge* be thus unfounded, though so very minute and particular that he would almost seem to have been an ear-witness, what is to be thought of his conjectures? And what to make of this last account more than conjecture, I cannot tell. His eagerness to charge the disaffected natives looks as if *some other people* were suspected. Let us hear the other side.

Mr. CAREY says, "India swarms with deists; and deists are, in my opinion, the most intolerant of mankind. Their great desire is to exterminate true religion from the earth. *I consider the alarms which have been spread through India as the fabrications of these men.* The concurrence of two or three circumstances, in point of time; namely, the massacre at Vellore, the rebellious disposition of the inhabitants in some parts of Mysore, and the public advertisements for subscriptions to the Oriental translations, have furnished them with occasion to represent the introduction of christianity among the natives as dangerous."



Dr. KERR's Report, dated Madras, July 23. 1807, twelve months after the mutiny, confirms Mr. Carey's statement. He clearly shews that in his opinion the evil-minded persons, who industriously circulated reports nearly allied to the above, were not natives, but Europeans, *hostile to religion and its interests*. "Various reports," says he, "have been industriously circulated by evil-minded persons, hostile to religion and its interests, that the natives would be alarmed, were missionaries allowed to come out to India; but I feel myself authorized by a near acquaintance with many of the protestant missionaries now in India, and a perfect knowledge of the respect which is entertained for them by all descriptions of the natives, to repeat what I have formerly stated to government, that these men are, and always have been, more beloved by the natives than any other class of Europeans; and it is to be accounted for on the most rational grounds—that is, they learn their language intimately; they associate with them in a peaceable humble manner, and do them every act of

kindness in their power; while at the same time the example of their christian lives produces the very highest respect amongst heathens, unaccustomed to behold such excellence amongst each other. The lives of such men in India have always been a blessing to the country, and I heartily wish that all such characters may be encouraged to come amongst us."

The above statements from Mr. CAREY, and Dr. KERR, I may venture to place against the *anonymous accounts of men of sense, observation and character*; and if they be true, they not only furnish an exposition to the labours of Messrs. Twining, Scott Waring and Co., but fully account for those apprehensions which it is said "existed as late as March 1807, three months after the date of the proclamation, and which induced the British officers attached to the native corps, constantly to sleep with loaded pistols under their pillows." (p. xi.) An event so tragical as that at Vellore, would itself indeed suggest the necessity of such a precaution, and that

for a considerable time after it ; and still more so, when the flame was fanned by evil-minded persons. Yes, reader, if these statements be true, it follows, that the enemies of christianity after having themselves excited these alarms, are now actually attempting to transfer the responsibility for their consequences to the missionaries !

We ask, lastly, *let these misrepresentations have been fabricated when, and by whom they might, Is it JUST, or WISE, to recall those persons who are acknowledged to have had no concern in them, or to suppress the circulation of the holy scriptures on that account ?*

A great outrage has certainly been committed. What was the cause? According to Major Scott Waring, the Madras government acted *absurdly*, first in changing so suddenly a native to an English administration, and then in imposing such alterations in the dress of the Sepoys, as affected their religion. And when, in addition to this, they were told by evil-minded persons of the great increase of missionaries, and



the gratuitous circulation of the scriptures throughout the country, they believed government intended to compel them to become christians; and though the thing was not true, yet it was by no means *irrational* for them to believe it. (pp. ix, x.) Supposing this account to be correct, where is the *justice* of punishing men for their numbers being magnified, and their labours misrepresented by others? If an atonement be necessary, why select *them* as victims? If indeed the evil-minded incendiaries, who misrepresented their designs, and those of government, could be detected, it might answer a good end to punish them; but if this cannot be accomplished, let not the innocent suffer.

Major Scott Waring seems indeed to give up the *justice* of the measure; but yet contends for it as of "absolute *necessity*, seeing the proclamation had not lulled the suspicions of the people." (p. xi.) Such are the Machiavelian politics of this gentleman. Could we suppose him to be sufficiently acquainted with the New Testament, we might suspect that he had taken up this

opinion from CAIPHAS, the Jewish high priest, who advised the crucifixion of our Lord, on the principle of its being "*expedient* that one man should die for the people, and that the whole nation perish not." \*

"It is necessary to convince the natives," says this writer, "not only that we never did entertain the wild idea of compelling them to embrace christianity, but that we have not a *wish* to convert them." (p. vi.) It cannot be necessary to convince the natives that Major Scott Waring, and all who are like-minded with him, have not a *wish* to convert them; and as to others who may entertain the idea of converting them *without compulsion*, it deserves to be considered whether the recalling of them would not have a contrary effect to that which is pretended. The recall of the missionaries, and the virtual suppression of the scriptures, would furnish the natives with an important subject of reflexion. It would be a tacit acknowledgment on the part of

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\* John xi. 49, 50.

government, that, till instructed by the Vellore mutiny, they *had* entertained "the wild idea of compelling them to embrace christianity;" but that *now* they had become sober, and relinquished it! Whether such a measure would be attributed to *respect*, or to *fear*, and what effects it would produce on the army and the country, let common sense determine.

As the main design of this Preface was to excite "His Majesty's Ministers, the East India Company, and the Legislature," against the missionaries and their labours, the author having improved the Vellore mutiny as far as he is able, proceeds to denounce these men, and all who have been in any way abettors of their dangerous designs. *The Foreign and British Bible Society*, who have aided them as translators; Mr. BROWN and Dr. BUCHANAN, who have encouraged them; and Dr. KERR, who is engaged in the same *cause* with them, all come in for a share of his censures.

"Dr. Buchanan conceives," says he, "that it is by no means submitted to our



judgment, or to our notions of policy, whether we shall embrace the means of imparting christian knowledge to our subjects, or not," (p. xxv.) The Major probably thinks this a very *wild* opinion: yet it only amounts to this, that God is greater than man, and that what respects the promotion of his kingdom in the earth, must not be rendered subservient to worldly interests. But this, he tells us, "was precisely the doctrine of the Spaniards and Portuguese, when they discovered the new world; and they extirpated millions of unfortunate men, in propagating their doctrines, by the sword." If there be any force in this remark (which seems to be a favourite one) it is because the persecuting conduct of these nations was *the legitimate and necessary consequence* of the doctrine in question. But why might they not have considered themselves as under indispensable obligation to impart the means of christian knowledge, without being obliged to follow it with persecution? Does it follow, because they were not obliged to extend their religious principles by the sword, that we

are not obliged to extend our's without the sword?

Many things are said on the impolicy of Dr. Buchanan's visit to the Syrian christians, and that of Dr. Kerr to the Malabar coast. It seems to have given this writer serious offence, that the Governor of Madras should have given the epithet "important" to an inquiry relating to christianity. (p. xxix.) He calls it "the most trifling of all possible subjects connected with the welfare of our oriental empire." (p. xxxiii.) He speaks of this empire as being "conquered by British valour." (p. xl.) God and religion, therefore, it should seem, can have nothing to do with it. No, let the missionaries go to Africa, to the South Sea Islands, or to the wilds of America; but let them not come hither! *O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there: but prophesy not again any more in Bethel: for it is the king's chapel, and it is the king's court.\** Yet this gentleman would be

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\* Amos vii. 12, 13.

thought after all to be a christian, and "trusts it will not be imputed to indifference for the eternal welfare of the people of India," that he advises what he does!

But as Dr. Buchanan, and Dr. Kerr, if they judge it necessary, are able to vindicate themselves, I shall confine my replies to those particulars which more immediately concern me. Many things are said against "the English, and especially the Baptist missionaries." Such indeed is the quantity of misrepresentation contained in these few pages, that to correct it, it is often necessary to contradict every sentence. On this account the reader must frequently dispense with the ordinary forms of quoting and answering; and consider those paragraphs which are marked with reversed commas as the words of Major Scott Waring, and those which are not as the answers to them. I do not accuse my opponent of wilful errors; but if he be clear of them, his information must be extremely incorrect.



“ We have now a great number of Sec-  
 tarian missionaries spread over every part  
 of India.” (p. xii.) Those whom Major  
 Scott Waring is pleased to honour with this  
 appellation, may amount to fifteen or six-  
 teen, the greater part of whom reside at  
 Serampore, near Calcutta, directly under  
 the eye of the supreme government. “ Mr.  
*Carey*, the head of the baptist mission in  
 Bengal, and his assistant missionaries, have  
 been employed since the year 1804, in  
 translating the scriptures into the various  
 languages of India.” It may have been  
 from that period that the work of translat-  
 ing has been conducted on so extensive a  
 scale; but for many years before that time,  
 Mr. Carey was engaged in the same under-  
 taking. An edition of the New Testa-  
 ment, in Bengallee, was printed at Seram-  
 pore in 1801, a copy of which is now in  
 His MAJESTY’S library. “ Mr. Carey is em-  
 ployed in translating the scriptures into  
 the *Chinese* language.” (p. xv.) The Chinese  
 translation is not the work of Mr. Carey,  
 but of Mr. JOHANNES LASSAR, a learned  
 Armenian christian, with other assistants.

“As the different parts are translated, they are printed, as I understand, at the *Company's press*, attached to the college at Calcutta.” If this were true, while no man is forced to read them, no danger could arise from it: but there is very little, if any, truth in it. The translations of the missionaries have been printed at Serampore. “Specimens of these translations have been sent home by the provost.” It seems then, that they were not engaged in any thing of which they were ashamed. “The natives of India cannot be ignorant of these novel and extraordinary proceedings:”—Especially while their most learned Pundits assist in the work. “They can form no other conclusion than this, that if we cannot *persuade*, we shall *compel* them to embrace christianity.” So long as no compulsion is used towards them, they have more sense than to draw such conclusions, or even to believe them when drawn for them by others, whom they consider as *men of no religion*.

“In 1781, when it was the fixed principle of the Legislature, that we ought never to *interfere* with the religion, laws, or native customs of the people of India, a proposition for *free schools* and *christian missionaries* could not have been listened to.” (p. xiii.) There never was a period since the British have had footing in India, in which either free schools, or christian missionaries, were considered as an *interference* with the religious opinions of the natives. If they were, why were Schwartz and his contemporaries tolerated? The truth is, the term “interference” has been adopted in this controversy to answer an end, and the idea which our adversaries endeavour to attach to it is altogether novel.

“The late Bishop of St. Asaph, a sound and orthodox divine, and one of the main pillars of our good old Church of England, deprecated all such interference.” He did so; and Major Scott Waring with his *men of sense, observation and character*, have doubtless, in his Lordship’s decease, lost



an able advocate. "The command of our Saviour to his apostles, to preach the gospel to all nations, did not, as he conceived, apply to us—and his opinion in 1781, was universal." Major Scott Waring may know that this was the opinion of the late Bishop of St. Asaph; but he knows very little indeed of what were the opinions of the christian world. "Since that period many very worthy and good men are of opinion, that as christians it is incumbent upon us to spread the christian religion as widely as we possibly can; and highly indeed do I applaud their zeal, when it is exercised in countries where we have no political power." Whatever charges we may exhibit against Major Scott Waring, we cannot accuse him of not speaking out.

"I do not exactly know what are Baptist missionaries. I believe they may be classed with Calvinistic Methodists, to distinguish them from the Arminian Methodists." (p. xv.) We can excuse the author's ignorance on this subject: but

when he tells us in the same page, that there are “ spread over India, Baptist missionaries, Arminian methodist, and United brethren missionaries, &c. &c.,” we see ignorance combined with something worse. The Arminian methodists have no mission in India, and never had. The United brethren have formerly had one at Serampore; but I believe at present they have none. Before this gentleman writes again, he would do well to consider the justness of a remark made by himself, and to apply it to other subjects, as well as politics. “ In discussing political questions, a certain degree of acquaintance with the subject is supposed to be requisite.” p. 38.

“ I am assured by gentlemen lately returned from India, that notwithstanding the very great increase of missionaries of late years, the case is not changed since my time; that they have not made a single Mahomedan convert, and that the few Hindoos who have been converted, were men of the most despicable character, who had

lost their casts, and took up a new religion, because they were excommunicated." (p. xlii. ) I presume these *gentlemen lately returned from India*, are the same persons whom 'this writer elsewhere denominates, *men of sense, observation, and character*. The reader will now be able to judge of the value of these boasted authorities. EVERY PARTICULAR IN THIS PARAGRAPH IS FALSE. There has been no such great increase of missionaries of late years, as is pretended. There are Mahometans, as well as Hindoos, who have been baptized. Out of more than eighty natives, who had been baptized before May 25. 1806, only *three* had previously lost cast: *eight* of them were brahmans, and *seven* mahometans. The whole number which had been *excluded* for immoral conduct, might amount to *eight or nine*. As nearly as I can make it out, the above is a true statement. The reader may see a list of the baptised, down to Nov. 1804, in No. xv. Periodical Accounts. (pref. p. xiv.) I can assure him, that the missionaries might have had more proselytes than they have,



if they would have received such characters, as these men report them to have received ; but their object is to make *converts to Christ*, and not proselytes to themselves. Indeed, so little are the assertions of this writer to be regarded, with respect to the character of the native converts, that it would be the easiest thing imaginable directly to confront them by the testimony of competent witnesses. Mr. John Fernandez, a gentleman who came from India, early in 1806, and who is now with Dr. Ryland at Bristol, makes the following declaration—"There are several Mahomedan converts among the missionaries, and some very respectable Hindoos who have embraced christianity. To the best of my recollection there are but two at Serampore who had previously lost cast : these had been for a long time reckoned Portuguese, and were not in worse circumstances than other people. Some of the highest class of brahmans have, to my knowledge, embraced the gospel, whom the natives call Mookoorja, Chattirja, Baridja, &c." As to what is said of their non-

success, either by Major Scott Waring, or *the gentlemen lately returned from India*, I appeal to the common sense of mankind, whether, if they themselves believed what they say, they would raise such an opposition as they do. They tell us the natives are alarmed; but the alarm is with themselves. It is somewhat remarkable that Infidelity, which has of late years threatened to swallow up Christianity, should in so short a time be alarmed for itself, and for its Pagan and Mahometan allies. A small detachment from the christian army, clad in the armour of God, and operating as in a way of diversion, has caused their host to tremble, and to cry out to the civil powers to assist them by recalling these men!

This gentleman is sufficiently aware of the prejudice which exists against *Protestant dissenters*, and knows how to avail himself of it. He can condescend to call the missionaries *sectaries* and *schismatics*. (pp. xliii. —xlv. And would he have liked them better, if they had been churchmen? No,

for he speaks of certain gentlemen, as "classed under that description of our clergy, who are termed *evangelical*," and of their being all for "converting the Hindoos to christianity." (p. xv.) Clergymen of this description, are, in his account, as bad as sectaries and schismatics. The truth is, it is *as christians* that we incur his displeasure, only he judges it prudent to attack us under other names.

But these missionaries are also represented as "illiterate, ignorant, and as enthusiastic as the wildest devotees among the Hindoos." (p. xlv.) The following extract from the speech of SIR GEORGE BARLOW, published in a Calcutta Gazette extraordinary, on Saturday, March 8. 1806, will prove that all men are not of Major Scott Waring's opinion. "I have received with great satisfaction, the information, that *under the patronage of the Asiatic Society*, the society of protestant missionaries at the Danish settlement of Serampore, aided and superintended by the abilities of Mr. CAREY, Professor of the Shanscrit and Bengalee



languages, has undertaken the translation of some of the most ancient and authentic works of literature in the former of these languages."

Of the missionaries sent out by the London Society, I do not believe there is an individual who is either "*ignorant or illiterate*;" though doubtless, as in all other bodies of men, there are diversities of talent and learning. And with respect to *enthusiasm*, after what has been quoted from Major Scott Waring, no christian need be offended at his calling him an enthusiast.

This gentleman has furnished himself with various reports from the Missionary Societies. Amongst others, he has met with a *Sermon*, preached in May last, before *The Society of Missions to Africa AND THE EAST*, of which Society, Admiral Lord Gambier is a Governor. It seems then, that India is not *altogether* "thrown into the hands of schismatics." But at the end of this sermon is an account of a brahman,

as given by Mr. *John Thomas*, in the Baptist Periodical Accounts. (Vol. i. pp. 22—26.) Let any one that fears God read that account, and compare it with these remarks upon it. “I had the curiosity,” says he, “to enquire after Mr. Thomas, and his convert, and I heard that they both died raving mad in Bengal.” (p. xlv.) We may suppose this information, as well as the preceding, was received from *the gentlemen lately returned from India*. It is worthy of them. Parbotee, however, is neither dead nor insane. And Mr. Thomas, though his mind was deranged for a month or two, at one period of his life, yet died sane and happy. Mr. John Fernandez, the gentleman before referred to, says, “Mr. Thomas, was deranged for a short time; and after his recovery, lived with my father at Dinagore, for a considerable time before his dissolution, when he died very happy. As for Parbotee, I am almost certain that he is still alive. He was so, however, when I left India in 1806. I saw him myself.”

It is remarkable that this gentleman is for tolerating the Roman Catholic missionaries, and all others indeed, except "*those who possess this new mania for conversion, so unaccountably taken up.*" (p. xlix.) We perfectly comprehend him; and, I hope, shall profit by the hint. It signifies but little with him how many missionaries there are, nor what names they go by, so that they are *not in earnest for the salvation of men.* We will follow his example:—while we adhere to that denomination which appears to us to approach nearest to the scriptures, we will recognize *the christian*, in whatever communion we may find him. We will rejoice in the good which is done by *the Society for promoting Christian Knowledge*, even though they are offended with their missionaries for nothing that we can conceive, but\*their exercising the common duties of hospitality to ours.\*

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\* See the last *Report* of the Committee of this Society, No. IV. p. 165. They acknowledge the documents they possess to be *quite insufficient* to enable them to form a judgment of the true ground of certain disorders; but "missionaries from an



Major Scott Waring, among other missionary Reports, has procured No. xvi. of the Baptist *Periodical Accounts*, and proposes giving us some "extracts" from it. Before he does this, however, he presents us with a few particulars by way of introduction; but all, as the reader would suppose, gathered from this said No. xvi. First, he informs us that "*Nine English missionaries are employed by this society in Bengal alone.*" (p. liii.) What a number then must they employ, the reader would suppose, in all the other provinces of India! It happens, however, that in no other province of Hindostan have they ever employed a single missionary. Whether *the gentlemen lately returned from India* informed the author of the great numbers of these missionaries scattered all over the country, or however he came by the idea, his mind is certainly full of it, and it has

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Anabaptist society, and from that called the London missionary society," have called upon them, and it seems received some countenance from them; and therefore this committee thinks proper to throw out a suspicion, that *they may have been the occasion of these evils!*

led him into a curious train of reasoning. "The jealousy and the alarm," he says, "which has pervaded the whole of the Carnatic and Mysore, has been but partially felt in Bengal, because [there] the efforts of the English missionaries have hitherto not extended beyond a few inconsiderable villages, and the populous city of Dacca." (p. li.) They have been more extensive then, it should seem, in the Carnatic and Mysore! The truth is, I believe, that NOT AN ENGLISH MISSIONARY HAS ENTERED EITHER OF THESE COUNTRIES. Nearly the whole of what has been hitherto done is confined to Bengal; for though the London Society has *five* or *six* missionaries in other provinces, some of which may be near to the Carnatic, yet the time is so short, that they have scarcely been able at present to acquire the languages. But in Bengal the Baptist mission has existed for a number of years, and the labours of the missionaries have been much more extensive than our author would seem in this instance to apprehend: yet there these "alarms have been but partially felt!"

Who does not perceive the consequence?  
THESE ALARMS ARE NOT THE EFFECT OF  
MISSIONARY EXERTIONS.

Major Scott Waring goes on to inform his reader of a number of particulars, in a manner as though he had collected them from our own Report. Among other things, he speaks of Mr. Carey as "having apartments in the college *for the reception of his brother missionaries, when they visit Calcutta,*" and repeats the story of "Mr. Thomas and his convert Parbotee, dying mad in Bengal." (p. liii.) Did he learn these particulars from No. xvi., or from the *gentlemen lately returned from India*? It were singular indeed if a professor in a college had no apartments in it, and were not at liberty to receive any person who may call upon him.

"In the Company's list of college officers he is styled Mr. William Carey: but the Bible Society have given him the dignified title of *Reverend*." (p. liii.) He might be called *Doctor Carey*, or *Professor Carey*.



Whether either of these titles would be less displeasing to this gentleman, I cannot tell. If not, whenever he has occasion to correspond with him, he may lay aside all titles, and call him, as I do, *Mr. Carey*. I can answer for it that it will give him no offence.

As to the attempts to prove from the missionaries' own accounts, that they have "caused considerable *uneasiness* among the people of the villages," Major Scott Waring may make what he can of them. If he had given *extracts*, as he proposed, and referred to the pages, it would have appeared that no such sensation was ever produced *with respect to government*. It was confined, as Mr. Carey says, "to abusive language from a few loose persons;" or, at most, to ill treatment of the native converts, and which in every instance they have borne with christian meekness and patience. No such thing as a disturbance, endangering the peace of society, has occurred. The "alarm" which the appearance of a European is allowed to excite, (p. lviii.) respects

him not as a Missionary, but *as a European*; and it is for the purpose of avoiding this as much as possible, that the labours of the native converts are encouraged. This writer seems to think it sufficient to discredit all missionary attempts, that he can prove from our own accounts that we have strong prejudices to encounter, and judge it expedient, instead of violently attacking them, to proceed in as still and silent a way as possible.

A very heavy charge is preferred against one of the missionaries, as having *perverted* the words of our Lord: *Think you that I am come to send peace on the earth? I tell you nay.* Yet nothing is alledged to prove it a perversion, except that the gospel inculcates the mild doctrine of *peace on earth, and good will to men.* (p. lix.) The *direct* influence of the gospel is, no doubt, what he says of it; but what if, owing to the depravity of men, it should in many instances *occasion* the most bitter enmity and opposition? Is the gospel accountable for this? Christian compassion has been known

to excite the foulest resentment in some men. What then? Is christian compassion ever the worse?

The remarks on the journey to Dacca, (pp. liv. lv.) shew what Major Scott Waring *wishes* to prove; but that is all. If what he calls "the proper line for the British government to pursue," had been pursued on that occasion, the young men had not been interrupted. I say *the young men*; for it was not Mr. Carey, but Mr. *William* Carey, his second son, who accompanied Mr. Moore. "They distinguished, we are told, between the brahmans, and the people at large." Yes, they had reason to do so; for the people were eager to receive the tracts, but some of the brahmans were offended; and this is common on almost all other occasions. "Should we be mad enough to make the same distinction, our destruction is *inevitable*." One would think then, the destruction of the missionaries themselves would not only be inevitable, but immediate. As the brahmans are displeased with none but them and the native



converts, if *they* escape, there is no cause for others to fear. The truth is, the common people are not so under the influence of the brahmans as to be displeased with hearing them publicly confuted. On the contrary, they will often express their pleasure at it; and when the latter remain silent, will call out, 'Why do you not answer him?' But "Lord Clive and Mr. Verelst, in the year 1766, were not so mad as to advise a poor creature who had lost cast to abandon his ridiculous and idolatrous prejudices, and to embrace the true religion." (p. lvi.) If I were to say, they were not so wise and so good as to do so, I should be as near the truth; and my saying would bear reflection in a dying hour quite as much as that of Major Scott Waring.

"We may conceive the narrow *bigotry* by which these men are actuated, by the conduct of Mr. (Wm.) Carey and Mr. Moore to some native christian Catholics, whom they met with in a village, when they were driven from Dacca by the Ma-

gistrate and Collector." And what was it? Why, "to these poor Catholics, they pointed out the *errors of popery*, and warned them of the danger of *worshipping* and trusting to *idols*." (p. lx.) And this is *bigotry*! Such bigots they certainly were and are.

To prove the absolute inutility of the dispersion of one edition of the New Testament, and of twenty thousand religious tracts, a letter from Mr. Carey is cited, which speaks of there being "but few months in which *some* were not baptized; of *three* natives having joined them the last month, and *two* the month before; but of their being under the necessity of excluding *several* for *evil conduct*." (p. lx.) If Major Scott Waring be not more successful in his opposition than he is in his *proof*, christianity may still go on and prosper in India. I suspect it was from a conscious want of this important article, that he was obliged to fill up his pages with such terms as "bigots," "madmen," "mischievous madmen," &c. &c. There

is nothing so provoking to a man who is desirous of proving a point, as the want of evidence.

“In the course of several years, they have made about eighty converts, all from the lowest of the people, most of them beggars by profession, and others who had lost their casts. The whole of them were rescued from poverty, and procured a comfortable subsistence by their conversion.” (p. xli.) That is, reader, thus say *the gentlemen lately returned from India*. (p. xlii.) I need not repeat the refutation of these falsehoods. Before, they were said *all* to have previously lost cast: but now it seems to be only *some* of them. Judge, reader, do these men believe what they say? But “the whole of them were rescued from poverty, and procured a comfortable subsistence by their conversion.” A considerable number of the christian natives live many miles from Serampore, and subsist in the same manner as they did before their baptism, and without any aid from the missionaries.



The subsistence of others who reside in the neighbourhood of Serampore, is from the same employment as it was before they became christians; and those who receive pay from the missionaries, are such as are *employed* by them. Mr. John Fernandez says, "I have been present almost every time when the converts have professed their faith before the brethren, and have repeatedly heard the missionaries tell them, that unless they worked with their own hands, they would receive no help from them. Enquirers were always kept for some time on probation." Some of them were Byraggees, a sort of religious beggars: but they are no longer so when they become Christians. No one is supported in idleness. If any are bettered in their circumstances, it is by being taught to be industrious and frugal. But many of those whom our author calls "beggars by profession," lived in much greater fulness by that way of life, than they do now by labour; and it is not very likely that they should have relinquished the one, and chosen the other, from interested motives.

What is it that kindles the wrath of this man? If a word be spoken against the character of these people while they continue Heathens, he is all indignant: but if they become Christians, the foulest reproaches are heaped upon them. Is it because these beggars are become industrious, and cease to live upon the superstitious credulity of their neighbours, that he is so offended? Does he think the British Government would be overturned, if all the rest of the beggars were to follow their example?

But “one of the missionaries writes to England, that a hundred rupees a month would support ten native converts with their families, and a still greater number of single brethren; which, he says, is undoubtedly true, because the wages of our common servants are but three, four, and five rupees a month.” (p. lxi, lxii.) Why does not our author refer to the *pages* from whence he takes his extracts? As this passage stands in his pamphlet, it conveys the idea that *every native convert with a fa-*

*mily* costs the society ten rupees a month : but if the reader look into No. xvi. p. 171, from whence the extract is taken, he will find, that it is of native *preachers* that Mr. Marshman writes ; who observes, that “ while they are thus employed in disseminating the good seed, they cannot be at home supporting their families.” It is one thing, surely, to pay a man ten rupees for the support of his family, and his own travelling expences ; and another, to give him the same sum as a common labourer at home.

Major Scott Waring may give us many extracts from our publications as he please ; but he should not pervert the meaning. He may think us wild and foolish to lay out money in such undertakings ; he may call it “ *ridiculous* to talk of the perishing millions of India ;” ( p. lxii. ) he may reckon compassion to a great city, wholly given to idolatry, a proof of the want of *common sense* ; ( p. lxxv. ) but let him do us the justice of allowing us to think otherwise. We are not surprised at his having no



compassion for perishing idolaters, nor indeed at any thing else, unless it be his pretending after all to be a christian; but let him not represent us, as employed in bribing bad men to become hypocrites.

“Some of these converts have been expelled for gross immorality.” True, and what then? “Such I am confident would be the fate of the remainder, were not the missionaries afraid of being laughed at.” But why should he imagine this? Does he think the Hindoos *all* bad men; or do they become such when they embrace Christianity? And why should the missionaries be supposed to retain bad men in their society for fear of being *laughed at*? Had they feared this, they had never engaged in the work. Did they fear this, they would not exclude so many as they do; or at least would not report it in their letters. I may add, it is not long since they had a fair opportunity to have entirely *desisted* from their work; and that in a way that would not have incurred the laughter, but possibly the commendation

of these men. They might also from that time have gone on to accumulate fortunes, instead of sacrificing every thing in a cause which they knew, it seems, at the same time to be hopeless. Surely these missionaries must be worse than madmen ; and the government at Calcutta, and the Asiatic Society cannot be much better, to think of employing them in translating works of literature.

Once more, "The new orders of missionaries, are the most ignorant, and the most bigoted of men. Their compositions are in fact nothing but puritanical rant, of the most vulgar kind; worse than that so much in fashion in Great Britain, during the days of Oliver Cromwell." We hope the author will furnish us with a specimen. Yes, here it is—"When Mr. (Wm.) Carey, and Mr. Moore were at Dacca, they write on the Lord's day as follows—*What an awful sight have we witnessed this day! A large and populous city wholly given to idolatry, and not an individual to warn them to flee from the*

*wrath to come. As soon as we rose in the morning, our attention was unavoidably excited by scenes the most absurd, disgusting, and degrading to human nature!"* Judge, christian reader, what a state of mind that man must possess, who can call this language *vulgar rant*, and adduce it as a proof of *ignorance and bigotry!* "Could men possessing common sense," he adds, "have written such nonsense as this is, unless blinded by enthusiasm? Had they discovered, that a single Englishman was a convert to the Hindoo, or the Mahometan religion, they would have been justified in giving their sentiments *to him*, as to his apostacy from the true, to a false and idolatrous religion; but to pour out such unmeaning and useless abuse on an immense population, which merely observed those forms and ceremonies, which had been used throughout Hindostan, for above two thousand years, is folly and arrogance in the extreme." (p. lxxv.) I wonder whether this writer ever read a book, called the Bible, or heard of any of its language, excepting a few passages held up, per-



chance, to ridicule, in some history of the times of Oliver Cromwell ! I presume the reader has had enough : and as all that follows is little else than a repetition of what has already been answered, interlarded with the usual quantity of low abuse, I shall pass it over unnoticed. I have seldom seen a performance, by a writer calling himself a *christian*, so full of bare-faced infidelity. May God give him repentance to the acknowledging of the truth !

As Major Scott Waring has “ humbly submitted his plan to the consideration of his Majesty’s Ministers, the East India Company, and the Legislature,” I also presume on behalf of the missionaries, humbly to submit to the consideration of the same high characters, some authorities in favour of a different line of conduct.

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## APPENDIX,

*Containing Authorities, principally taken from  
the Reports of the Society for promoting  
Christian Knowledge.*

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**I**T is recorded of the great and excellent ROBERT BOYLE, that "Having been for many years a Director of the East India Company, and very useful in this capacity to that great Body, more especially in procuring their Charter, the only return he expected for his labour in this respect was, the engaging the Company to come to some resolution in favour of *the propagation of the gospel*, by means of their flourishing factories in that part of the world. And as a proof of his own inclination to contribute, as far as in him lay for that purpose, he caused five hundred copies of the Gospels and Acts of the apostles in the Malayan tongue to be printed at Oxford, and sent abroad at his own expence, as appears from the dedication prefixed by his friend, Dr. Thomas Hyde, to that translation, which was published under his direction."

*Biog. Brit. Art. BOYLE.*

"HE was resolved to have carried on the impression of the New Testament in the Turkish language, but the

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Company thought it became them to be the doers of it, and so suffered him only to give a large share towards it. He was at 700*l.* charge in the edition of the Irish Bible, which he ordered to be distributed in Ireland; and he contributed largely to the impression of the Welch Bible. He gave 300*l.* to advance the design of propagating the Christian religion in America; and as soon as he heard that the East India Company were entertaining propositions for the like design in the East, he sent 100*l.* for a beginning, as an example; but intended to carry it much farther when it should be set on foot to purpose.

*Encyc. Brit. Art. BOYLE.*

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*A Letter from Mr. SWARTZ to the Secretary of the Society for promoting Christian Knowledge, published by that Society, in their Report for 1795.*

IN the year 1793, when the bill was depending for the renewal of the Company's charter, certain clauses were proposed in favour of *free schools* and *christian missionaries*. In the newspaper, called the *Courier*, of Friday evening, May 24. of that year, the following paragraph was inserted:

“ Mr. *Montgomery Campbell* gave his decided vote against the clause, and reprobated the idea of conyerting the *Gentoos*. It is true, missianaries have made prose-

lytes of the *Parriars*, but they were the *lowest order of people*, and had even degraded the religion they professed to embrace. Mr. Swartz, whose character was held so deservedly high, could not have any reason to boast of the purity of his followers: they were proverbial for their profligacy. An instance occurred to his recollection, perfectly in point; he had been preaching for many hours to this cast of proselytes on the heinousness of theft, and in the heat of his discourse, taken off his stock, when that and his gold buckle were stolen by one of his virtuous and enlightened congregation. In such a description of natives, did the doctrine of the missionaries operate: men of high cast would spurn at the idea of changing the religion of their ancestors."

This newspaper reached India, and was put into the hands of Mr. Swartz. An answer was drawn up by that distinguished missionary, and sent in a letter, addressed to the *Secretary of the Society for promoting Christian Knowledge*. The Society judging it to be "particularly interesting," gave it at full length in their Report of 1795, prefixing to it their own testimony, and that of MARQUIS CORNWALLIS, to Mr. Swartz's character.

"As the Society, (they say,) after forty years experience, have had constant reason to approve of Mr. Swartz's integrity and veracity as a correspondent, his zeal as a promoter of christian knowledge, and his labours as a missionary, they take this opportunity of

acknowledging his faithful services, and recommending his letter to the consideration of the public, as containing a just statement of facts relating to the mission, believing that Mr. Swartz is incapable of departing from the truth in the minutest particular."

*Copy of a Letter from MARQUIS CORNWALLIS to the Lord  
Bishop of Litchfield and Coventry.*

"Dear Brother, Lower Grosvenor Street, Feb. 10. 1795.

"I have received the letter which was inclosed to me from Dr. Vincent, requesting, at the desire of the Society for promoting Christian Knowledge, my testimony of Mr. Swartz's veracity and integrity. From the personal knowledge which I had of Mr. Swartz, and what I heard of him whilst in India, I have every reason to believe him to be a man of very respectable character.

"I am, your most affectionate brother,

"CORNWALLIS."

*Hon. and Right Rev.*

*Bishop of Litchfield, &c.*

Then follows the letter itself.

"REVEREND AND DEAR SIR,

Tanjore, Feb. 13. 1794.

"As his Majesty's seventy-fourth regiment is partly stationed at *Tanjore*, and partly at *Vallam*, six English miles distant from *Tanjore*, we commonly go once in a week to *Vallam*, to perform divine service to four companies of that regiment. When I lately went to that



place the 210th number of a newspaper, called the *Courier*, Friday evening, May 24. 1793, was communicated to me. In that paper I found a paragraph, delivered by Mr. *Montgomerie Campbell*, (who came out to India with Sir *Archibald Campbell*, in the station of a private secretary) wherein my name was mentioned." Here Mr. Swartz recites the paragraph; and then adds as follows.—

"As this paragraph is found in a public paper, I thought it would not displease the Honourable Society to make a few observations on it; not to boast, (which I detest) but to declare the plain truth, and to defend my brethren and myself.

"About seventeen years ago, when I resided at *Tiruchinapally*, I visited the congregation at *Tanjore*. In my road I arrived very early at a village which is inhabited by Collaries, (a set of people who are infamous for stealing;) even the name of a *Collary*, (or better *Kaller*) signifyeth a thief. These Collaries make nightly excursions in order to rob. They drive away bullocks and sheep, and whatever they can find; for which outrage they annually pay 1500 chakr, or 750 pagodas to the Rajah. Of this cast of people many live in the *Tanjore* country, still more in *Tondiman's* country, and likewise in the Nabob's country.

"When I arrived at one of those villages, called *Pudaloor*, I took off my stock, putting it upon a sand-bank. Advancing a little to look out for the man who

carried my linen cloths, I was regardless of the stock, at which time some thievish boys took it away. Not one grown person was present. When the inhabitants heard of the theft, they desired me to confine all those boys, and to punish them as severely as I pleased. But I refused to do that, not thinking that the trifle which I had lost was worth so much trouble.

“ That such boys, whose fathers are professed thieves, should commit a theft can be no matter of wonder. All the inhabitants of that village were heathens: not one christian family was found therein. Many of our gentlemen travelling through that village, have been robbed. The trifle of a buckle I did therefore not lose by a christian, as Mr. *Montgomerie Campbell* will have it, but by heathen boys. Neither did I preach at that time. Mr. *Campbell* says that I preached two hours. I did not so much as converse with any man.

“ This poor story, totally misrepresented, is alleged by Mr. *M. Campbell* to prove the profligacy of christians, whom he called with a sneer, *virtuous and enlightened people*. If Mr. *M. Campbell* has no better proof, his conclusion is built upon a bad foundation, and I shall not admire his logic: truth is against him.

“ Neither is it true, that the best part of those people who have been instructed are *Parriars*. Had Mr. *M. Campbell* visited even once, our church, he would have observed that *more than two thirds were of the higher east*; and so it is at Tranquebar and Vepery.

“ Our intention is not to boast ; but this I may safely say, that many of those people who have been instructed, have left this world with comfort, and with a well-grounded hope of everlasting life. That *some* of those who have been instructed and baptized, have abused the benefit of instruction, is certain. But all sincere servants of God, nay even the apostles, have experienced this grief.

“ It is asserted, that a missionary is a disgrace to any country. Lord *Macartney*, and the late General *Coote*, would have entertained a very different opinion. They, and many other gentlemen, know and acknowledge that the missionaries have been beneficial to Government, and a comfort to the country. This I am able to prove in the strongest manner. Many gentlemen who live now in England, and in this country, would corroborate my assertion.

“ That the Rev. Mr. *Gericke* has been of eminent service to *Cuddalore*, every gentleman who was at *Cuddalore* at the time when the war broke out, knows. He was the instrument in the hands of providence, by which *Cuddalore* was saved from plunder and bloodshed. He saved many gentlemen from becoming prisoners to *Hyder*, which Lord *Macartney* kindly acknowledged.

“ When *Nagapatnam*, that rich and populous city, fell into the deepest poverty, by the unavoidable consequences of war, Mr. *Gericke* behaved like a father to the distressed people of that city. He forgot that he



had a family to provide for. Many impoverished families were supported by him; so that when I, a few months ago, preached, and administered the sacrament in that place, I saw many who owed their and their children's lives to his disinterested care. Surely this, my friend, could not be called a disgrace to that place. When the Honourable Society ordered him to attend the Congregation at Madras, all lamented his departure. And at Madras he is esteemed by the Governor, and many other gentlemen to this day.

“ It is a most disagreeable task to speak of one's self. However, I hope that the Honourable Society will not look upon some observations which I am to make, as a vain and sinful boasting, but rather as a necessary self-defence. Neither the missionaries, nor any of the christians have hurt the welfare of the country.

“ In the time of war, the Fort of *Tanjore* was in a distressed condition. A powerful enemy was near; the people in the fort numerous; and not provision even for the garrison. There was grain enough in the country, but we had no bullocks to bring it into the fort. When the country people formerly brought paddy into the fort, the rapacious *Dubashes* deprived them of their due pay. Hence all confidence was lost; so that the inhabitants drove away their cattle, refusing to assist the fort. The late Rajah ordered, nay intreated the people, by his managers, to come and help us; but all was in vain.

“ At last the Rajah said to one of our principal gentlemen, *We all, you and I, have lost our credit: let us try whether the inhabitants will trust Mr. Swartz.* Accordingly he sent me a blank paper, empowering me to make a proper agreement with the people. Here was no time for hesitation. The Seapoys fell down as dead people, being emaciated with hunger. Our streets were lined with dead corpses every morning. Our condition was deplorable. I sent, therefore, letters every where round about, promising to pay any one, with my own hands; and to pay them for any bullock which might be taken by the enemy. In one or two days I got above a thousand bullocks, and sent one of our catechists, and other christians, into the country. They went at the risk of their lives, made all possible haste, and brought into the fort, in a very short time, 80,000 Kalams. By this means the fort was saved. When all was over, I paid the people, (even with some money which belonged to others) made them a small present, and sent them home.

“ The next year when Col. *Braithwaite*, with his whole detachment, was taken prisoner, Major *Alcock* commanded this fort, and behaved very kindly to the poor starving people. We were then the second time in the same miserable condition. The enemy always invaded the country when the harvest was nigh at hand. I was again desired to try my former expedient, and succeeded. The people knew that they were not to be deprived of their pay: they therefore came with their

cattle. But now the danger was greater, as the enemy was very near. The christians conducted the inhabitants to proper places, surely with no small danger of losing their lives. Accordingly they wept, and went, and supplied the fort with grain. When the inhabitants were paid, I strictly enquired whether any of the christians had taken from them a present. They all said, "No, no; as we were so regularly paid, we offered to your catechist a cloth of small value, but he absolutely refused it."

"But Mr. *M. Campbell* says, that the christians are profligate to a proverb. If Mr. *M. Campbell* was near me, I would explain to him, who are the profligate people who drain the country. When a *Dubash* in the space of ten or fifteen years, scrapes together two, three, or four lacks of pagodas, is not this extortion a high degree of profligacy? Nay, Government was obliged to send an order that three of those *Gentoo Dubashes* should quit the Tanjore country. The enormous crimes committed by them, filled the country with complaints; but I have no mind to enumerate them.

"It is asserted that the inhabitants of the country would suffer by missionaries. If the missionaries are sincere christians, it is impossible that the inhabitants should suffer any damage by them: if they are not what they profess to be, they ought to be dismissed,



“ When *Sir Archibald Campbell* was Govenor, and *Mr. M. Campbell* his private Secretary, the inhabitants of the Tanjore country were so miserably oppressed by the Manager, and the *Madras Dubashes*, that they quitted the country. Of course all cultivation ceased. In the month of June the cultivation should commence, but nothing was done, even at the beginning of September. Every one dreaded the calamity of a famine. I intreated the Rajah to remove that shameful oppression, and to recall the inhabitants. He sent them word that justice should be done to them, but they disbelieved his promises. He then desired *me* to write to them, and to assure them that he at my intercession would shew kindness to them. I did so. All immediately returned; and first of all the *Kaller*, or as they are commonly called *Collaries*, believed my word, so that 7000 men came back on one day. The rest of the inhabitants followed their example. When I exhorted them to exert themselves to the utmost, because the time for cultivation was almost lost, they replied in the following manner: *As you have shewed kindness to us, you shall not have reason to repent of it: we intend to work night and day to shew our regard for you.*—*Sir Archibald Campbell* was happy when he heard it; and we had the satisfaction of having a better crop than the preceding year.

“ As there was hardly any administration of justice, I begged and intreated the Rajah to establish justice in his country. *Well*, said he, *let me know wherein my people are oppressed.* I did so. He immediately consented to

my proposal, and told his Manager that he should feel his indignation, if the oppression did not cease immediately. But as he soon died, he did not see the execution.

“ When the present Rajah began his reign, I put *Sir Archibald Campbell* in mind of that necessary point. He desired me to make a plan for a court of Justice, which I did; but it was soon neglected by the servants of the Rajah, who commonly sold justice to the best bidder.

“ When the Honourable Company took possession of the country, during the war, the plan for introducing justice was re-assumed; by which many people were made happy. But when the country was restored to the Rajah, the former irregularities took place.

“ During the Assumption, Government desired me to assist the gentlemen Collectors. The district towards the west of Tanjore had been very much neglected, so that the water-courses had not been cleansed for the last fifteen years. I proposed that the collector should advance 500 pagodas to cleanse those water-courses. The gentleman consented, if I would inspect the business. The work was begun and finished, being inspected by christians. All that part of the country rejoiced in getting 100,000 collums more than before. The inhabitants confessed, that instead of one collum, they now reaped four.

“No inhabitant has suffered by christians; none has complained of it. On the contrary, one of the richest inhabitants said to me, *Sir, if you send a person to us, send us one who has learned all your ten commandments.* For he and many hundred inhabitants had been present when I explained the christian doctrine to heathens and christians.

“The inhabitants dread the conduct of a *Madras Dubash*. These people lend money to the Rajah at an exorbitant interest, and then are permitted to collect their money and interest in an appointed district. It is needless to mention the consequences.

“When the *Collaries* committed great outrages in their plundering expeditions, Seapoys were sent out to adjust matters: but it had no effect. Government desired *me* to inquire into that thievish business. I therefore sent letters to the head *Collaries*. They appeared. We found out in some degree, how much the *Tanjore* and *Tondamans*, and the Nabob's *Collaries* had stolen; and we insisted upon restoration, which was done accordingly. At last, all gave it in writing that they would steal no more. This promise they kept very well for eight months, and then they began their old work; however, not as before. Had that inspection over their conduct been continued, they might have been made useful people. I insisted upon cultivating their fields, which they really did. But if the demands become exorbitant, they have no resource, as they think, but that of plundering.



“ At last some of those thievish *Collaries* desired to be instructed. I said, I am obliged to instruct you, but I am afraid that you will become very bad christians. Their promises were fair. I instructed them, and when they had a tolerable knowledge, I baptized them. Having baptized them, I exhorted them to steal no more, but to work industriously. After that I visited them, and having examined their knowledge, I desired to see their work. I observed with pleasure that their fields were excellently cultivated. Now, said I, *one thing remains to be done: you must pay your tribute readily, and not wait till it is exacted by military force, which otherwise is their custom.* Soon after that I found that they had paid off their tribute exactly. The only complaint against those christian *Collaries* was, that they refused to go upon plundering expeditions, as they had done before.

“ Now I am well aware that some will accuse me of having boasted. I confess the charge willingly, but lay all the blame upon those who have constrained me to commit that folly. I might have enlarged my account, but fearing that some characters would have suffered by it, I stop here. One thing however I affirm before God and man, THAT IF CHRISTIANITY, IN ITS PLAIN, AND UNDISGUISED FORM WAS PROPERLY PROMOTED, THE COUNTRY WOULD NOT SUFFER, BUT BE BENEFITED BY IT.

“ If Christians were employed in some important offices, they should, if they misbehaved, be doubly

punished: but to reject them entirely is not right, and discourageth.

“ The glorious God and our blessed Redeemer has commanded his apostles to preach the gospel to all nations. The knowledge of God, of his divine perfections, and of his mercy to mankind, may be abused; but there is no other method of reclaiming mankind than by instructing them well. To hope that the heathens will live a good life without the knowledge of God, is a chimera.

“ The praise bestowed on the heathens of this country by many of our historians is refuted by a close (I might almost say superficial) inspection of their lives. Many historical works are more like a romance than history. Many gentlemen here are astonished how some historians have prostituted their talents by writing fables.

“ I am now at the brink of eternity; but to this moment I declare, that I do not repent of having spent forty-three years in the service of my divine Master. Who knows but God may remove some of the great obstacles to the propagation of the gospel. Should a reformation take place amongst the Europeans, it would, no doubt, be the greatest blessing to the country.

“ These observations I beg leave to lay before the Honourable Society, with my humble thanks for all their benefits bestowed on this work, and sincere wishes

that their pious and generous endeavours to disseminate the knowledge of God, and Jesus Christ, may be beneficial to many thousands.

"I am, sincerely,

"Rev. and dear Sir,

"Your affectionate brother,

"and humble servant,

"C. F. SWARTZ."

The reader needs not be told, who are the *Montgomery Campbells* of the present day: every one must see that the representations are the same, and that the same regard to truth characterizes the one as the other.

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*Extract of a Letter from a respectable Gentleman in India, to the Rev. Dr. VINCENT, published in the Report of the Society for promoting Christian Knowledge, of 1800.*

"WITH regard to the question which has been agitated at home, on the *expediency* of sending missionaries, (a question highly disgraceful to its opposers) it may be sufficient to know that the native protestant converts are, when compared with a like number of other natives, the most orderly and respectable class in the country. Their number is very considerable; I should think about three thousand. That they consist of the lower



or Paria cast, is a *vulgar error*; and instead of being, as is often asserted, despised and contemptuously treated by their fellow natives, they are universally respected. By the latter term, I would be understood to say, that on account of their general good behaviour in society, they are esteemed to possess more probity and better dispositions towards social kindness, than any other natives. I was surprised to see a man of the late Dr. Robertson's learning and research introduce into his 'Ancient India' a stigma on the native christians, from a book called, I think, 'Sketches of the Hindoos.' One reflection, however, naturally arises on this error of the learned historian—Why are not such accounts published, of the state of christianity in India, as would have shewn the *truth*? Such accounts could only come from residents in India acquainted with the language of the country, and who had paid some attention to the subject, with a view to publication. The annual proceedings of the Society at home shew by the correspondence of the missionaries, the present state of the mission: but I do not find any where a collected statement of the numbers, &c. of the native christians actually in India. *These proceedings are little, if at all, read by European gentlemen in this country*; and when I have shewn my copy of the book to some, who ought to have been better informed, I found them *unacquainted with it*. I speak particularly of the volume which contains a Letter from the late Mr. Swartz to your Secretary, in reply to Observations said to have been made by the late Mr. Mont. Campbell, on the subject of

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sending out missionaries, and the present state of native christians.

“ You may ask five gentlemen out of six, who return from India, their opinion of the state of the native christians; their reply will probably be, that they see no use in the endeavours to propagate christianity here; and this will be followed by a repetition of the commonplace idea, transferred from one to another without examination, ‘ What can a black fellow know about christianity?’ I have heard one gentleman, acquainted with the Malabar (Tamulian) turn into ridicule the Malabar questions and answers of the catechism, &c., and assert that no native knew any thing more than the mere *routine* of answering by rote, like a parrot. Now I am perfectly certain, that this gentleman spoke entirely at random, and that he never had taken the trouble, though he so well possessed the means from his knowledge of *Malabar*, to examine the subject: another thing is, that he himself knows less of christianity than the very people whom he ridiculed. It is from this sort of *cant* and jargon of ignorance and indifference, that false ideas respecting the native converts have been instilled into the minds of many at home: they also confound as one and the same thing, *Protestant* and *Roman Catholic* converts. Another gentleman of very respectable character and great philanthropy, holding a high station in the Company’s civil service, observed to me that the missionaries would be of great service in promoting among the Company’s servants a knowledge of the country languages; but, what is the

use of making converts? The people do just as well in their present state. At this you will be but little astonished when I tell you that gentleman's religious creed; which is, that our *Saviour*, as well as *Mahomet*, was a prophet, or person professing that character; that as he led an exemplary life, and propagated his doctrine by persuasion, not by force, he was entitled to the highest respect; whereas *Mahomet* was a blood-thirsty enthusiast, and deserved abhorrence; but as to any portion of divinity attaching to our *Saviour's* character, he could not conceive it.

"This I assure you, my dear Sir, is a true representation of that gentleman's religious tenets; and let me add, that we find here but few who give themselves the trouble of going into the subject of christianity. What they possess, in general arises from good impressions given them before they arrive in India, by their parents or schoolmasters; but, as before the age of sixteen years those impressions can rarely be founded on a due examination into the subject and its proofs, such impressions, losing the support of those who first gave them, and receiving no aid from an effectual study of proper authorities, gradually waver and fall.

"In such a state of society, (I would be understood to speak generally) can it be expected that much importance should be attached to the propagation of christianity?



“As to the question, however, let me take it in a point of view abstracted from religious motives. Is it of no importance that the vile prejudices arising from superstition, and which propagates disease and death, should be eradicated? The prejudices against inoculation for the small pox is of this description. Thousands perish annually by that disorder unskilfully treated.

“Look at the lower classes of the natives here. Great numbers cannot marry, because the expense of the ceremony is beyond their power to bear. If they can borrow money for the purpose, they entail upon themselves the ruin of usurious interest, &c. - It is an undeniable fact, that many thousands are prevented from marrying, by the want of money. Among the christians no marriage fees, or any other charge whatever, are incurred. The consequences are obvious.

“The state of morality among the natives is very low indeed. I have had transactions with many of those who have the character of most respectable men, rich, and of good credit: I declare to you, I never met with *one* who had any idea of the obligation of an oath, or who would not break it without scruple, provided the crime could be effected without discovery and punishment, and produce to them a pecuniary profit. There may be natives of a different character: all I can say is, that I never met with one. I am speaking of those who are not christians. Now I am clear that no man in the course of his dealings in England, with

various characters for some years, could truly make a similar assertion.

“ If my statement be really applicable to the general character of the natives, high and low, a change can only be effected gradually : but if any thing is done, it must be by means of introducing among the natives, men who possess an intimate knowledge of their languages, who show examples in their own persons, of religion, virtue, contempt of riches, (such and such only ought the missionaries to be) patience and conciliatory manners. Would the establishment of many such men have *no* beneficial effect on the morality of the natives? Surely it would.

“ Such was the respect of the natives for the late Mr. Swartz, that I am sure any set of natives in the Tanjore country would gladly have submitted their cause to his decisions; I mean, provided the cause were reputable. I mention this to shew how greatly character sways the opinion of the natives.

“ If superstitions, inimical to the well-being of mankind, fade in proportion as true knowledge and science advance, of which none can doubt; is it of no benefit to distribute in these countries, men who can, or even who *may* advance them to the best effect? Will the *Bramin* have the same degree of power over the minds of the people when he is met upon his own ground by any European possessing as complete a knowledge of the *Sanscrit*, &c. as he himself does, and accom-

plished in scientific knowledge? Have the studies of the late *Sir William Jones* had no beneficial effect in a moral view, on the minds of those natives with whom he held an intercourse in *Bengal*?

“ Government, I am sure, ought to promote, instead of opposing, the establishment of missionaries such as I have described; for through them ultimately, Government will have better subjects to rule, and would know better the *real state* of those subjects.

“ The intercourse in general held by us with the body of the natives is slight: interest and business is the only spur towards this intercourse, and we draw our information not from the fountain-head, but through the interpreters and commentators, that interest and business introduce. There is nothing of familiarity or society, or tendency to social habits between us, except with a few *principal monied men*. And how should there be? Without an intimate acquaintance with the language, such society must be irksome.

“ What are we to think of the debates at the India House, relative to missionaries, as published by Mr. Woodfall in the year 1793? In them we perceive one of the idle wandering stories of India taken up as a matter of fact, and argued upon by a Proprietor as such, in a serious question in the court. I saw a letter from that Proprietor to Mr. Swartz, written soon after he saw Mr. Swartz's letter to your Secretary, above alluded to, and apologizes to him; excusing himself by asserting,



that his speech had been erroneously reported in the newspapers. What then are we to think? Can we trust to what we see given as the speeches in the India House on the clause relative to missionaries? If we can, I fear that upon examination we should find some of the speakers had been at as little pains to obtain correct intelligence of the situation of the Protestant converts, as one Proprietor was regarding the story of the stock-buckle.

“ I perfectly agree with most of the speakers in that debate, that missionaries should not be sent out at the expense of the Company. It seems to me clearly that the speakers were extremely afraid of Mr. *Wilberforce's* clauses of the bill, charging them with a great and permanent expense; and that under the impression of this fear, they had brought forward hastily arguments that are frivolous, and principles that could not bear the test of fair reasoning and experience. And not one Proprietor was found who could offer any thing in favour of the principle of establishing missionaries, derived from his own experience and personal knowledge.

“ No Proprietor of that Court, who has been in India, will be a very strenuous advocate, I presume, for upholding a religion which annually causes excessive tumult, and much blood-shed and murder. Let any one of them recollect what annually passes between the immense multitudes of the right-hand and left-hand casts, as they are called. Such outrages are exhibited

every year in *Madras* itself, in spite of (the) military drawn out to oppose it. What state of society, let me ask, is this? Can it be called civilization; or does it partake of the private war of the barbarous and feudal ages?

“What are we to think of human sacrifices? A few years since, the Bramins of a certain pagoda in the Tanjore country, *murdered for sacrifice a boy of eleven years of age*. Having killed him, they took out a particular part near the vertebræ of the neck, and offered it to the idol. The affair was fully examined and proved, and the punishment decreed was banishment beyond the Coloroons; the exiles accordingly went beyond that river, and returned again in two or three days!

“Turn from the *enlightened* and polished Bramin to the wild Collery, particularly to the Colleries of the *Mellore*, near *Madura*. I have been much among them, and know their dispositions well: the civilization of these appears hopeless, but I know that they would gladly receive among them native schoolmasters to teach their children to read and write. This surely should be put in practice. To this probably it may be objected, the country belongs to the Nabob, and we must not *interfere*. However, the Nabob would, I'll answer for it, gladly adopt so beneficial a system.

“It will hardly be believed, but it is not the less true, that within these two years there was a disturbance

in the Nabob's district of Worriapallam; some hundreds of his Highness's rabble, under the name of troops, having assembled separately from a party of the Company's troops, who were to assist in reducing the district, marched into the different villages, which were all abandoned, except by a few miserable weavers who remained in their houses. The enemy against whom these military operations pointed, were poligars; but they had neither plundered nor set fire to the Nabob's villages; the Nabob's commander, however, did both; and I have seen part of that commander's journal, in which he enumerates the persons hanged by him daily, and the men so hanged were not belonging to the enemy, but peaceable merchants and weavers, left here and there in the villages. The journal sums up the daily items of death in one column, like so many shillings, and at the bottom exhibits a total of thirty-two persons hanged in about fourteen days!

"Independent of the commander's own testimony, I know the truth of the matter from respectable *British* officers, who were on the detachment, and whom I saw immediately after the service ended.

"The state of the country, and of the minds of the people in which these scenes were acted, is truly deplorable. Shall we excuse ourselves, and say, this is the Nabob's country? We ought to hope for some end to such a state of the human mind in these countries. Let us ask, what exertions have been made during the



last thirty years to promote civilization; and let those who can, give the answer.

"I am afraid we have never said to ourselves, Let us shew what these people will be twenty, or ten years hence. Such a question ought to be asked at this moment, for additional millions of subjects have, by the late conquest, fallen under our dominion or controul."

Though the name of the writer of this letter is not given by the Society, yet it contains intrinsic proof of its having been written by no mean man. But if his representations, and those of Mr. Swartz, be true, what must we think of those statements which hold up the character of the Hindoos as needing no change?

4 OCT 58

ERRATUM.

Page 49, li. 14, for "lead" read leading.

FINIS.

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**Mr. FULLER's APOLOGY**  
**FOR THE LATE**  
**CHRISTIAN MISSIONS TO INDIA:**

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**PART II.**  
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*Price two shillings and sixpence.*

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Printed by J. G. & Co. 1840.

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AN  
**APOLOGY**

FOR THE LATE

**CHRISTIAN MISSIONS TO INDIA:**

PART THE SECOND.

CONTAINING

**REMARKS**

on

**MAJOR SCOTT WARING'S LETTER**

**TO THE REV. MR. OWEN;**

AND ON A

**"VINDICATION OF THE HINDOOS,"**

**"By a Bengal Officer."**

**BY ANDREW FULLER,**

Secretary to the Baptist Missionary Society.

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We certify the king that if this city be builded, and the walls thereof set up, by this means thou shalt have no portion on this side the river.

THE ADVERSARIES OF JUDAH.

Now Tatnai, Governor beyond the river, Shethar-boznai, and your companions the Apharsachites, be ye far from thence: let the work of this house of God alone.

DARIUS.

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1808.

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# APPOLOGY

FOR THE LATE

## CHRISTIAN MISSIONS TO INDIA

PART THE SECOND

CONTAINING

### W. E. W. R. K. S.

OF

### MAJOR SCOTT WARING, LIEUT.

TO THE REV. MR. OWEN

AND OF

### "INDICATION OF THE HINDOO"



### BY ANDREW FULLER

Second Edition, Revised and Enlarged

We are indebted to the Rev. Mr. Owen for the privilege of publishing this work, and the value of the information it contains, is highly appreciated by the public.

Printed by J. W. Taylor, at the 'Star and Garter' Press, No. 1, St. Paul's Churchyard, London.

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1841

## INTRODUCTION.

**T**HAT Apologies for Christianity should have been necessary in heathen countries, is easily conceived: but an attempt of the kind in this country, and at this period of time, seems itself almost to require an apology. Who would have thought, that the sons of Protestant Britain would so far degenerate as to become the Advocates of Paganism; or though that were the case with a few individuals, yet who could have imagined that a number of men would be found who would have either the power or the resolution publicly to oppose the propagation of Christianity?

We may be told, that the greater part of our opponents profess to be Christians, and



that their opposition is merely on *political* considerations. I might meet them upon this ground, and might deny that the progress of the gospel in any country, or in any circumstances, can be unfriendly to its political welfare. But it would be compromising the honour of the gospel to rest its defence on this principle. If christianity be true, it is of such importance that no political considerations are sufficient to weigh against it; nor ought they for a moment to be placed in competition with it. If christianity be true, it is of God; and if it be of God, to oppose its progress on the grounds of political expediency, is the same thing as to tell our Maker that we will not have him to reign over us, unless his Government be subservient to our temporal interests.

Should we be reminded that we are fallible men, and ought not to identify our undertakings with christianity, nor to reckon every opposition to us, as an opposition to Christ: this we readily admit. If we be opposed in relation to any other object than

that of propagating the gospel, or on account of any thing *faulty* in us in the pursuit of that object, such opposition is not directed against christianity, and we have no desire in such cases to identify our undertakings with it. Let it only be fairly proved, that the Missionaries are *intemperate and dangerous men*, and we will admit the propriety of their being recalled. But if no such proof be given, if the reports circulated against them be unfounded, if the alarms which have been spread in India be the mere fabrications of evil-minded Europeans, and if they themselves be men who work the work of God, an opposition to them may be found to be an opposition to Christ.

Let our adversaries instead of declaiming against us, join issue with us on this point. Let them prove the missionaries to be *intemperate and dangerous men*, and their cause is gained.

We have only one petition to present to our judges ; which is, *That such effects as na-*

*turally arise from the preaching of the gospel amongst those who do not believe it, which always have arisen, even from the first preaching of the apostles down to our own times, and which terminate only on ourselves, may not be admitted in evidence against us. Our adversaries allege, that according to our own accounts, the missionaries occasionally excite uneasiness, and that the native christians sometimes draw upon themselves abusive treatment. We do not deny but that in a few instances this has been the case; but we say, this effect is no more than what christianity has always produced in a greater or less degree, when addressed to unbelievers; and that so long as this uneasiness and abuse are merely directed against the parties, and are no more injurious to the British government than the preaching of Paul and Barnabas was to that of Rome, we ought not on this account to be censured. And if a few things of this kind be thrown aside, as irrelevant, we have no apprehension of a single charge being substantiated against us.*



# REMARKS

ON

MAJOR SCOTT WARING'S LETTER

TO THE

REV. MR. OWEN.

THERE is a sympathy between kindred principles which is often unperceived by the party who favours them, but which may be expected to betray itself in speaking or writing upon the subject. How is it that our opponents are so anxious for the preservation of Paganism, and Mahometanism? They certainly have no intention of becoming the disciples of either, nor to convey any such idea to the public: but when these systems are in danger, they have a feeling for them which they cannot conceal.—How is it that Major Scott Waring should so

readily find mottos for his pamphlets in *Hints to the public and the legislature, on the nature and effect of evangelical preaching?* He professes to be no *sectary*, but a true orthodox churchman, believing in the doctrine of the Trinity; nay more, considering the belief of that doctrine as the only thing essential to christianity.\* Yet the author of these "Hints," if report be true, while he calls himself "a Barrister," is in reality a *Socinian dissenter*: but being so *exactly of his mind with respect to evangelical religion*, his wanting what he accounts the only essential of christianity, is a matter of small account. — Finally, how is it that the cause of our opponents should be favoured in most of the *socinian* publications, and that they should be so happily united in their wishes for government not to tolerate *evangelical religion*? One submits a "A plan to his Majesty's Ministers, the East India Company, and the Legislature," proposing to "recall every English missionary;" another sug-

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\* Letter, p. 107.

gests "Hints to the public and the legislature, on the nature and effect of evangelical preaching." The language of both is, 'We know not what to do with these evangelical men, and therefore humbly request GOVERNMENT to take them in hand!' Yet these are the men who would be thought the friends, and almost the only friends of reason and toleration!

If the Major and his new ally have been accused of dealing too much in *reason*, we answer with Dr. OWEN, They have been unjustly treated; as much so as poor St. *Hierome*, when beaten by an angel for preaching in a Ciceronean style.

So much for the motto.—As to the Letter itself, it contains little more than a repetition of things which have no foundation in truth, and which I trust have been already answered. The Major having been so ably repulsed in his first object of attack, *The British and Foreign Bible Society*, may be expected to direct his force somewhat more pointedly against the mission-



aries. We have his whole strength however in his former Preface. No new facts are adduced, nor new arguments from the old ones: almost all is repetition. Thus he repeats the base calumnies, of our bribing beggars to become christians—of our sending out thousands a year to support them—of our not having made one good convert—of the converts having lost cast before they were baptized, &c.\* And thus, seven times over, he has repeated the words of Mr. Marshman, on “an alarm being excited in a bigoted city by the appearance of an European missionary,” which after all, respects him not *as a missionary*, but merely as a European. The scope of Mr. Marshman’s argument proves this: for he is recommending *native* missionaries, who in conversing with their own countrymen are listened to with attention, and excite none of that fear and reserve which are produced by the appearance of a foreigner.†

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\* Letter, pp. 32, 87.

† See *Periodical Accounts*, No. xvi. p. 170.

If the *reviling* conduct of the inhabitants of a certain village, towards the missionaries or native converts, (who bore all without resistance) proves the fault to have been with them, it will prove the same of other missionaries whom our author professes to respect, and of other native converts. If he will look into the Report of *The Society for promoting christian knowledge*, for 1804, he will see an account of "an extraordinary conversion of several thousands, and of an extraordinary and unexpected *persecution* of the converts from their heathen neighbours, and particularly from some *men in office, under the Collector.*" (p. 145.) Moreover, it will prove that the apostle Paul, and our Saviour, were accountable for the *uneasiness* which their preaching excited among the jews, and for the persecutions which they met with on account of it. We may be told indeed, that we ought not to compare ourselves with Christ and his apostles; and it is true, that in various respects it would be highly improper to do so: but in things which are common to Christ and his followers, it is very proper.

Now this is the case in the present instance. The disciples of Christ were given to expect that their doctrine would draw upon them the displeasure of unbelievers, in the same manner as that of Christ had done before them. "Remember the word that I said unto you, the servant is not greater than his Lord: if they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also."\* If Major Scott Waring had known any thing of the gospel, and of its opposition to the vicious inclinations of the human heart, he could not have stumbled in the manner he has, at Mr. *Ward's* application of the words of our Saviour, in Luke xii. 51. He had introduced them before, and now he introduces them again and again.† *Suppose ye that I am come to send peace on the earth? I tell you, nay.* "These words (he says) most evidently, considered with their context, apply to the destruction of Jerusalem, which our blessed Saviour predicted would happen before the generation

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\* John xv. 20.

† Letter, pp. 80, 99.



then existing had passed away." So then, Christ came to set fire to Jerusalem! But how was it *already kindled*? Almost any commentator would have taught him that these words have no reference to Jewish wars, but to Christian persecutions, which were predicted to take place at the same time. Neither do they express, as I have said before, what was the *direct* tendency of the gospel, which is doubtless to produce love and peace, but that of which, through man's depravity, it would be the *occasion*. In this sense Mr. Ward applied the text, in order to account for the persecutions which the native converts met with; and I should not have supposed that a man of Major Scott Waring's age and talents could have construed it into a suggestion that the natural tendency of the gospel is to produce division.

The Major proposes to the Rev. Mr. Owen, that they should "preserve the manners of gentlemen in arguing the question."\* Is

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\* Letter, p. 4.

it then becoming the pen of a gentleman to write as he has done of Mr. THOMAS,\*

\* Having lately received a letter from a gentleman of respectability in Scotland, concerning the calumny on the memory of Mr. THOMAS, I shall take the liberty of introducing it in this place, as a farther vindication of this injured character.

“Dear Sir,

“An anonymous pamphlet † has this day fallen into my hands, which is ascribed to a gentleman who formerly held a high rank in the East India Company’s military service, and of which it is the principal object to induce the East India Company to expel every protestant missionary from their possessions, and prevent the circulation of the Scriptures in the native languages.

“Among the numerous and virulent misrepresentations which this work contains, there is a most false and scandalous aspersion of the character of the late Mr. THOMAS, who was the first Missionary of your Society in India, which from my personal acquaintance with that gentleman, I am enabled to contradict in the most positive manner, and which from my regard for his memory I deem it my duty so to contradict.

“The author asserts in p. 46, and again in p. 51, of the preface, that Mr. Thomas *died raving mad in Bengal*. It is indeed true, that Mr. Thomas was once afflicted with a temporary derangement; but it was a considerable time before his death. From the summer of 1796 till May 1801, I held an official situation in the Company’s civil service at Dinagepore; and during the last six months of this period, I had very frequent intercourse with Mr. Thomas, and heard him preach almost every

(† Major Scott Waring’s *Observations*, &c.)

and the other missionaries? Or does he think himself at liberty, when dealing with

Sunday; and I most solemnly affirm, that I never saw the least symptom of derangement in any part of his behaviour or conversation. On the contrary, I considered him as a man of good understanding, uncommon benevolence, and solid piety.

“ In May 1801, I quitted Dinagepore, and never again saw Mr. Thomas; but I had more than one letter from him between that time and his death, which happened, I think, in October the same year. These letters, which are still in my possession, exhibit no signs whatever of mental derangement. In the last of them he wrote (with the calmness and hope of a christian) of his own dissolution; an event which he thought was near at hand, as he felt some internal symptoms of the formation of a polypus in his heart.

“ After Mr. Thomas's decease, I had an opportunity of learning the circumstances of it from the late Mr. *Samuel Powell*, a person whose veracity none who knew him could question; and I never had the smallest reason to believe or suspect that Mr. Thomas was in any degree whatever deranged in mind at the time of his death. On the contrary, I always understood that he died in possession of his faculties, and of that hope which nothing but an unshaken faith in the gospel of Christ can give.

“ It is not my present purpose to vindicate *the living*, from the coarse and vulgar abuse of this anonymous author. This you have undertaken, and are well qualified to do: but as he has thought it necessary to insult the character of *the dead*, and wound the feelings of surviving friends; and as I am, perhaps, the only person now in Great Britain, who can, from personal



*them*, to put off that character? If his own motives be arraigned, or his christianity suspected, he thinks himself rudely treated; yet when speaking of men who secede from the established church, he can allow himself to insinuate that they do not act from principle.\*

As to the charges of "ignorance and bigotry," which he is continually ringing in our ears, I refer to the answers already given in my *Strictures*. It is allowed that "Mr. Carey may be a good oriental scholar, and a good man; but he is narrow-minded

\* Letter, p. 58.

acquaintance with Mr. Thomas during the last year of his life, do any thing to rescue his memory from this unmerited insult, I should think it criminal to have remained silent on this occasion. And I am happy thus to make some return for the instructions I received from Mr. Thomas as a minister of Christ, and the pleasure I frequently enjoyed in his society and conversation.

"You are at liberty to make any use of this letter that you may think proper. Believe me to be,

"Dear Sir, very sincerely yours,

"William Cuninghame."

Glasgow, Jan. 15, 1806.

and intemperate.”\* The proof of this is taken from the conduct of his *son* at Dacca. The mistake as to the person is excusable: but what was there in the conduct of either of the young men on that occasion which shewed them to be narrow-minded or intemperate? They felt, though they were not apostles, for a great city wholly given to idolatry; for they had read in their bibles that “idolaters cannot enter the kingdom of God.” This was narrowness! But when Major Scott Waring proposes to exclude all denominations of christian missionaries from India, except those of the established church, I suppose he reckons this consistent with liberality.†

With regard to *intemperateness*, I know of nothing like it in the conduct of these junior

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\* Letter, p. 33.

† Such is the notion of *liberality* and *toleration* which I ventured to denounce in my Letter to the Chairman of the East India Company; and I wish I were able to draw the serious attention of every friend to religious liberty in Britain to the subject. These men talk of liberty, while they are rasing it to its foundation.

missionaries. They gave away tracts to those who came to their boat for them, and wished to have taken a stand in the city for the like purpose; but being interrupted, they returned home; not declining however to do that which had been done for years without offence, during the administration of MARQUIS WELLESLEY, namely, to distribute tracts in the villages.—As to the MARQUIS CORNWALLIS, or any other person, being absent from Calcutta, it had just as much influence in causing their journey, as MAJOR SCOTT WARING's being at the same time, perchance, at Peterborough House.

But their language is *cant*.—The Major, however, might find plenty of such cant in the communications of Swartz and his colleagues to *The Society for promoting christian knowledge*, if he would only look over the East India intelligence in their reports. These, he tells us, were missionaries in his time, and of them he approves: yet if their letters were printed in our accounts, they would equally fall under his censure. The



truth is, the language of a serious mind, formed on scriptural principles, will always sound like cant in the ears of such men as this author.

Major Scott Waring makes a curious distinction between a *gratuitous circulation* of the scriptures, and a *giving them to petitioners*. The former he opposes; but to the latter, he says, "no christian can object."\* Wherein then consists the mighty difference? In the one case they are offered for acceptance, if the party please; in the other, the party himself makes the application: but in neither is there any thing done, but with his full consent. No difference exists as to the effects; for if an individual petition for a new testament, as soon as the brahmans, or other interested persons, come to know it, they will be just as *uneasy*, and as likely to *revile* him, as if he had received it without petitioning. But, I suppose, Major Scott Waring may think

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\* Letter, p. 48.

that if nothing were done, except in consequence of applications from the natives, nothing in effect would be done, and this would please him! After all, I question whether the greater part of the new testaments which have been distributed, have not been given as "a dole of charity to *petitioners*." An indiscriminate distribution would be throwing them away: it is therefore an object with the missionaries to give testaments only to persons who *desire* them, and who are therefore likely to read them. So I hope we shall please better as we understand one another.

It seems to grieve the Major that christians of almost all denominations are united against him; but he and his colleagues have to thank themselves for this. Had their attack been directed merely against a few Dissenters, they might have had some chance of succeeding: but it is so broad that no man who has any feeling for Christianity can view it in any other light, than an attempt to *crush it in our Eastern possessions*. It is an attempt to stop the progress

of the Bible; and therefore must be absolutely Antichristian. Whether Major Scott Waring perceives his error in this respect, and wishes to repair it, or whatever be his motive, he certainly labours in this his *second* performance to divide his opponents. First, he would fain persuade them that he himself is a Christian, which it is very possible he may be in his own esteem; and secondly, he would be very glad to single out these Sectarian missionaries as the only objects of his dislike. It grieves him sorely that they should have been encouraged by Clergymen. If they would but discard these men, I know not but they might obtain forgiveness for being evangelical. But if not, he will do his utmost to prove that they are not the true sons of the Church. "I never met with *an evangelical clergyman* (he says) who had not a tender feeling for those who have deserted the Church of England, though at one time Conformists." Allowing this to be the case, he might have supposed it was for their holding *evangelical principles* in common with themselves, and not on account of their deserting the church.



And whatever feeling they may have towards those christians who are not of their own communion, it is surely as pardonable as that which this author and his party have towards mahometans and heathens.

This writer seems to think, that unless the whole population of India were converted, nothing is done. If forty in a year were to embrace christianity, that is nothing in his account. He should consider however, that we believe in the immortality of the soul, and in the importance of eternal salvation. We should not think our labour lost therefore, if we could be the instruments of saving half that number. We know moreover, that the greatest and most beneficial events to mankind have arisen from small beginnings. Hence we pay no regard to such objections; and even the flouts and sneers of our adversaries are far from discouraging us. We compare them with those of *Sanballat the Horonite*, and *Tobiah the Ammonite*, who were grieved exceedingly that there was come a man to seek the welfare of the children of Israel.

“What do these feeble Jews,” said the one: “Will they fortify themselves? Will they sacrifice? Will they make an end in a day?” “Even that which they build,” answered the other; “if a fox go up, he shall even break down their stone wall.” Yet Nehemiah went on with the work, and the wall was built.

The author still continues to revile Mr. (Wm.) Carey, and Mr. Moore, for what they wrote in their journal at Dacca, calling it “down right nonsense;” and still speaks of them as “ignorant men,” on account of it. The reader may see what this nonsense was, by only turning to *Part I.* pp. 91, 92. Reader, can you tell us wherein lies the nonsense of this language, for we are unable to discover it. Major Scott Waring has been told, that as the language of the young men was taken from the words of scripture, in reviling them he blasphemes the word of God. And what is his answer? As far as I can understand it, it amounts to this: The same things which were very wise in Paul, and in our Saviour, are very

foolish in these young men.\* But there may come a time when it shall appear even to this gentleman, that *things* are the same, whether they be in an apostle or in any other man; and that he who revileth *the words of Christ*, revileth Christ; and he that revileth Christ, revileth Him that sent him.

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\* Letter, p. 89.



## Remarks

ON

**"A VINDICATION OF THE HINDOOS,**

**BY A BENGAL OFFICER."**

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SINCE the publications of Messrs. Twining and Scott Waring, another piece has appeared, entitled, *A Vindication of the Hindoos from the aspersions of The Rev. Claudius Buchanan, M. A.; with a refutation of the arguments exhibited in his Memoir on the expediency of an Ecclesiastical Establishment for British India, and the ultimate civilization of the natives by their conversion to Christianity. Also Remarks on an address from the Missionaries in Bengal to the natives of India, condemning their errors, and inviting them to become christians. The whole tending to evince the excellency of the Moral System of the Hin-*

*doos, and the danger of interfering with their customs or religion. By a Bengal Officer.*

This production surpasses all that have gone before it. Messrs. Twining and Scott Waring were desirous of being considered as Christians; but if this writer does not formally avow his infidelity, he takes so little care to disguise it, that no doubt can remain on the subject. After having ascribed the protestant religion to "reason" rather than Revelation;\* pretended that the immortality of the soul was first revealed in Hindostan;† questioned whether christianity be at all necessary to the improvement of the Indian system of moral ordinances;‡ preferred the heathen notion of transmigration to the christian doctrine of future punishment;§ and framed a Geeta of his own in favour of purgatory;||—after all this, I say, and much more, he cannot with any consistency pretend to be a christian.

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\* Vindication, pp. 9, 10. † p. 28. ‡ p. 11. § p. 47. || p. 48. In the last two pages he has put marks of quotation to his own words, and represented them as the reasonings of the Hindoos!

If he believe in any thing pertaining to religion, beyond the dictates of his own reason, it is in the revelations of his "divine MENU." He is fond of calling these Institutes by the name of *Scripture*, and reasons from them against our endeavouring to convince and convert the Hindoos.\* It is an unfortunate circumstance, that the Hindoo religion admits of no proselytes: otherwise this writer must ere now have been invested with the honours of the *poitou*.

The gentleman complains of his want of "eloquence."† There is however, in his performance, much that tends to dazzle the mind of the reader. But as he professes to "decline the factitious aid of false appearances," I shall attend only to facts, and to the reasoning which is founded upon them.

I must also be allowed to confine my remarks to what immediately relates to *the late christian missions to India*. With an

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\* Vindication, pp. 15, 16, 22, 23.      † p. 3.



Ecclesiastical Establishment I have no concern. Thus much, however, I will say, The treatment of Dr. Buchanan by this writer is most indecent. Whatever were the motives of that gentleman, *he* cannot prove them to have been either mercenary or ambitious. Where then is the justice, or candour, of his insinuations? But why do I complain? Candid treatment is not to be expected from any *anonymous* accuser.

This writer's pen appears to have been taken up on occasion of a manuscript falling into his hands, "professing to be a translation of an address to the inhabitants of India, from the Missionaries of Serampore, inviting them to become christians."\* From this address he has given several extracts; and the chief of his remarks, in the first part of his pamphlet, are founded upon it.

But before he or Major Scott Waring had thus publicly animadverted on a pri-

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\* Vindication, p. 1.

vate translation, they should have known a few particulars concerning it. How could they tell whether it was drawn up by the missionaries? Or, if it were, whether the translation were faithful? I can assure them and the public, that it was *not* written by a European, but by a native; and that the translation is very far from being a *faithful* one. In referring to the first of these circumstances, I do not mean either to disparage the tract or the writer, nor to exempt the missionaries from having a concern in it. They doubtless approved of it, and printed it, and it was circulated as an address *from them*. All I mean to say on this point is, that some allowance should be made for the style or manner of address, as coming from a Hindoo. At the same time it may be presumed that no Hindoo would call his own countrymen *barbarians*.

With respect to the *translation*, it was done by a person who did not chuse to put his name to it, and apparently with the design of inflaming the minds of the Directors and of Government against the mission-

aries. Whether we are to ascribe his errors to this cause, or to ignorance, I shall not determine: but that the most offensive ideas contained in the translation are not in the original, is a fact. Nothing is said in the tract itself about "their books of philosophy;" nor are they said to be "fit for the amusement of children." The Hindoos are not called "barbarians," nor their shasters "the shasters of barbarians," nor are they desired to "abominate them."

I have before me the translation from which this author appears to have taken his extracts, and another by *Mr. John Fernandez*, a gentleman who is now with Dr. Ryland at Bristol, and who will be answerable for its fidelity. I shall present the reader with the first 21 verses of both, in two opposite columns; and as the 14th, 15th and 20th verses are those which contain the supposed offensive passages, I shall give in them the original words in English characters, so that any person who understands the language, may judge of both the translations. I have also authority to say, that



any person who can read Bengalee may have one of the original tracts by applying to Dr. Ryland.

*Translation from which the Vindicator appears to have taken his extracts.*

THE MESSENGER OF  
GLAD TIDINGS.

1. HEAR, all ye people of the land, hear with attention, how ye may obtain salvation from hell, hard to escape!

2. No one is able to describe it! the thought of money and riches is vain.

3. All such things are calculated only for this life; let all men observe that this world is not eternal.

4. The enjoyment of all these goods is but for a short time: for at his death no one can take his riches with him.

5. He must resign all his garments, ornaments, and health to his kindred; for after that he will have no corporeal form.

6. Know all ye people, that after life comes death; and after death the going to heaven or hell.

*Translation by Mr. John Fernandez.*

THE GOSPEL MESSENGER.

1. HEAR, O people of the world, hear with one mind; from hell tremendous, how will you find salvation?

2. None of you are enquiring about these things; incessantly mindful of rupees and cowries.

3. All these things are for this world; this is a transitory world; see, every one.

4. These things are needful only for a short time: after death, riches will never go with you.

5. You will leave these riches jewels, apparel, behind you: a stop being put to these things, they will be utterly useless.

6. Having once been born, you know you must die; after death, you must go either to heaven or hell.

*Vindicator.*

7. Unless you are cleansed from evil, you will not go to heaven ; ye will be cast headlong into the awful regions of hell.

8. What sort of place hell is, or what are its torments, no one knows ; no one is able to imagine.

9. Hell is full of inevitable sufferings, in the midst of fire never to be extinguished ; its extinction will never come to pass.

10. Having fallen into it, brethren, there is then no salvation ; its beginning, and its duration are of infinite time.

11. With constant meditation, fear lest hereafter ye fall into this dreadful pit of hell ; into that fire which cannot be quenched.

12. Form a remedy, O people, form a remedy ; for without a remedy ye shall not obtain salvation.

13. In other sàstras there is not any account of salvation ; and yet how many discourses there are upon the rites and ceremonies peculiar to people of different countries.

*J. Fernandez.*

7. Without the pardon of sin you will never go to heaven ; but headlong you will fall into the thick gloom of hell.

8. What hell is, what torments there are in it, you know not ; therefore you are not concerned.

9. The dreadful hell is full of unquenchable fire ; its extinction will never be !

10. Falling therein, brother, there is no deliverance : eternity's bound will only be its beginning !

11. Fear, lest you fall into this dreadful hell. Beware, O beware of this unquenchable furnace !

12. Take refuge in CHRIST, take refuge ; without a refuge, none will receive salvation.

13. In other shasters there is no news of redemption ; they contain so many expressions of national rites and customs.

*Vindicator.*

14. Both hindoos and muslimans have many sasters; most of which we have examined.

15. In none of them are to be found the principles of the true salvation: those your sastras are fit only for the amusement of children, and your books of philosophy are mere fables.

16. Formerly we ourselves had only such sastras; but having obtained the great sastra, we flung those away.

17. The great sastra of religion contains glad tidings; for in it alone is to be found the way to salvation.

18. The great sastra of religion had not appeared here: some time since we obtained it, and have now brought it here.

19. Hear, hear, ye people, hear with due attention! Let him who is willing come, and we will cause it to be read.

*J. Fernandez.*

*Hindoo mosolmaner bohoo  
ache shastor taharboddonto mora  
koreenoo bistor.*

14. Hindoos and mussulmans have many shasters; we have investigated them thoroughly.

*Prokritto ooddhar totto  
naheeka tahay ballyanondo  
shastro seye oopokott har neyay.*

15. True search for deliverance (from the wrath to come) there is not in them; children-enticing shasters they are, like fabulous tales.

16. Our's were formerly such kind of shasters; but finding THE GREAT SHASTER, we threw away the other.

17. This holy book is the good news of salvation; the way of deliverance is in that alone.

18. The holy book was not made known here; some time ago we received it, now we have brought it hither.

19. Hear ye, hear ye, O people, hear with attention! Whose soever wish it is, come—we will cause you to hear.



*Vindicator.*

20. Hereafter do ye and your brethren abominate the discourses of barbarians: the sastras of barbarians contain not the means of salvation.

21. If you, and your brethren, wish for the means of salvation, be attentive, and hear some what of an example &c.—

*J. Fernandez.*

*Mleech'ho bolee ghrinná pache korroho shobbáy mleech'ho shastro nóhhë ey tránnë oopáy.*

20. Lest you should hereafter call it the barbarian's (shaster) and should hate it, (this is not the barbarian's shaster, but a remedy for your salvation.)

21. A little of its contents we must declare; hear with your mind, if you wish for a remedy.—

The writer of the tract then proceeds to give a sketch of scripture doctrine, &c.

The reader will here perceive that instead of calling them barbarians, and telling them to abominate their barbarian shasters and discourses, the missionaries merely intréat them not to abominate the Bible as being what they term the Shaster of the *Mleeches*, or *unclean*; for so they denominate all who are not of the cast. It was on this account that a brahman urged another brahman who had conversed with Mr. *Thomas*, and thought favourably of him, to go and wash his clothes; for, said he, *he*

is *M'leech*, (or *unclean*) if not *filthy*. The other replied, that filthy men did filthy deeds; whereas he could never say so of this Englishman, and he would not go and wash his clothes.\*

Thus has this tract not only been mistranslated, and its mistranslations largely quoted, and descanted upon, but our adversaries have represented its circulation in India as that which must needs have provoked the natives to rise up against the missionaries. It was this that Major Scott Waring alleged as a reason why he should not have wondered, if they had thrown them into the Ganges.† Yet when the truth comes to be stated, it appears that the inflammatory passages in the tract have been inserted by some unknown person, *engaged in the same cause with himself*. There is no proof that the tract itself, or any other tract, was ever known to give any such offence to the natives as to cause them to

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\* See *Periodical Accounts*, Vol. I. p. 22.

† *Obs. Preface*, p. lxvi.

treat the missionaries ill, either in words or actions. I wonder what these men can think of a cause which requires such means to support it; and whether when thus detected, they be susceptible of shame, like other men.

It is not enough for them, on the authority of an anonymous, manuscript translation, to accuse the missionaries of calling the natives "barbarians, &c;" but Major Scott Waring must add, "This tract has been profusely circulated amongst the native troops in Bengal."\* It is impossible for me at this distance, to be acquainted with every minute circumstance; but I am almost certain that there is no truth in this statement, and that the missionaries have never gone amongst the native troops on any occasion. If however it be true, let Major Scott Waring prove it. I challenge him to do so by any other testimony than that which, in a great number of instances

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\* Letter, p. 117.



has been proved, I presume, to be utterly unworthy of credit.

It is owing to such base representations as these, particularly in the pamphlets of Major Scott Waring, that even the friends of christianity, and of the missionaries, have thought themselves obliged in justice to concede that the latter may have been guilty of *indiscretions*. It is scarcely possible while slander is flying about, as in a shower of poisoned arrows, and before they have been repelled, not to have our confidence in some degree wounded. But while I freely acknowledge that there *may have been* instances of indiscretion (for the missionaries are men) I must insist that neither Mr. Twining, nor Major Scott Waring, nor the Bengal Officer, have substantiated a single charge of the kind.

The substance of the *Bengal Officer's* remarks may be considered under three heads; namely, the morality of the Hindoo system; the moral character of the Hindoos; and the conduct of the missionaries, and of the native christians.

*OF THE MORALITY OF THE HINDOO SYSTEM.*

“The religious creed of the Gentoos,” says PROFESSOR WHITE, in his Bampton Lectures, “is a system of the most barbarous idolatry. They acknowledge indeed one supreme God: yet innumerable are the subordinate deities whom they worship, and innumerable also are the vices and follies which they ascribe to them. With a blindness which has ever been found inseparable from polytheism, they adore as the attributes of their gods the wickedness and passions which deform and disgrace human nature; and their worship is in many respects not unworthy of the deities who are the objects of it. The favour of beings which have no existence but in the imagination of the superstitious enthusiast, is conciliated by senseless ceremonies, and unreasonable mortifications; by ceremonies which consume the time which should be dedicated to the active and social duties; and by mortifications which strike at the root of every lawful and innocent enjoyment. What indeed shall we think of a re-

ligion which supposes the expiation of sins to consist in penances, than which fancy cannot suggest any thing more rigorous and absurd; in sitting or standing whole years in one unvaried posture; in carrying the heaviest loads, or dragging the most weighty chains; in exposing the naked body to the scorching sun; and in hanging with the head downward before the fiercest and most intolerable fire.”\*

But our author tells a very different tale. He “reposes the Hindoo system on the broad basis of *its own merits*, convinced that on the enlarged principles of moral reasoning it little needs the meliorating hand of christian dispensations to render its votaries a sufficiently correct and moral people, for all the useful purposes of civilized society.”† Could this be proved, it were no solid objection to christian missions. To argue merely from what is useful to civilized society, is to argue as an atheist. Civilized society is not the chief end of man. If there

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\* Sermon x, p. 12.

† Vindication, p. 9.





be an eternal hereafter, it must be of infinitely greater moment, both to governors and governed, than all the affairs of the greatest empire upon earth. This writer, when pleading the cause of "beggars by profession," (as Major Scott Waring calls the Hindoo byraggees when they have left that profession and become christians) can allege that religion ought not to be subservient to mere worldly interest;\* but when his cause requires it, he can turn about, and contend that that which is sufficient for the purposes of civil society is all that is necessary. The cause of God and truth requires that such an atheistical principle should be repelled, otherwise I should have no objection to meet him even upon this ground, persuaded as I am, that whatever is right for another life is wise for this.

But let us attend to "the excellence of the religious and moral doctrines of the Hindoos," as taught in *The Institutes of MENU*, and in other books. From these,

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\* Vindication, p. 76.

especially the former, we are furnished with numerous quotations, occasionally interspersed with triumphant questions;—such as, “Are these tales for children?” “Are these the discourses of barbarians?”

On the Institutes of MENU, I would offer a few remarks—

First: *Let them possess what excellency they may, they are unknown to the people.*—The millions of Hindostan have no access to them. Sir William Jones did indeed persuade the brahmans to communicate them to him; and by his translation, and the aid of the press, the European world are now acquainted with them, as well as with other productions to which our author refers us: but to the Hindoo population they are as though they existed not. The lower classes are by their law subjected to penalty for hearing any part of the Vedas read. The young are not taught principles from this work; and it never furnishes a text for discoursing to the adult. There is indeed no such thing as moral education, or

moral preaching, among the great body of the people. They know far less of the doctrines of MENU, than the vulgar pagans of ancient Greece knew of the writings of Plato. It is therefore utterly fallacious and disingenuous to quote this work as a standard of opinion or practice amongst the Hindoo people, seeing it is little more known to the bulk of them than if it had no existence.

Secondly: *Though there are some good sentiments in these Institutes, yet they contain a large portion not only of puerility, but of immorality, which this writer has carefully passed over.*—Sir William Jones says of the work, that “with many beauties, which need not be pointed out, it contains many blemishes which cannot be justified, or palliated. It is a system of despotism and priestcraft, both indeed limited by law, but artfully conspiring to give mutual support, though with mutual checks. It is filled with strange conceits in metaphysics and natural philosophy, with idle superstitions, and with a scheme of theology



most obscurely figurative, and consequently liable to dangerous misconceptions. It abounds with minute and childish formalities, with ceremonies generally absurd, and often ridiculous; the punishments are partial and fanciful; for some crimes dreadfully cruel, for others reprehensibly slight; and the very morals, though rigid enough on the whole, are in one or two instances (as in the case of light oaths, and pious perjury) unaccountably relaxed——”

The following specimen may serve as a proof of the justness of Sir William's remark, of its being a system of “priestcraft.”

Ver. 313. “Let not a king, though in the greatest distress for money, provoke *brahmans* to anger, by taking *their property*; for they, once enraged, could immediately by sacrifices and imprecations, destroy him, with his troops, elephants, horses, and cars.”

V. 315. “What prince could gain wealth by oppressing those who, if angry, could frame *other worlds*, and regents of

worlds; could GIVE BEING TO NEW GODS, and mortals?"

V. 316. "What man desirous of life would injure those by the aid of whom, that is, by whose oblations, WORLDS AND GODS PERPETUALLY SUBSIST; those who are rich in the learning of Veda?"

V. 317. "A brahman, whether learned or ignorant, is a POWERFUL DIVINITY; even as fire is a powerful divinity, whether consecrated, or popular."

V. 318. "Even in places for burning the dead, the bright fire is undefiled; and when presented with clarified butter, or subsequent sacrifices, blazes again with extreme splendor."

V. 319. "Thus, although brahmans employ themselves in all sorts of mean occupation, they must invariably be honoured; for they are something TRANSCENDENTLY DIVINE."\*

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\* Sir William Jones's Works, vol. iii. pp. 378, 379.

Our author would persuade us that the "Divine Spirit" is the grand object of Hindoo adoration: but he omitted to tell us that the brahmans are above Him, for that **WORLDS AND GODS SUBSIST BY THEIR OBLATIONS, and they can GIVE BEING TO NEW GODS.** Any person of common discernment may perceive by this specimen, that let these Institutes be of what antiquity they may, they are of *brahminical origin*; and that in order to raise this class of men above the controul of the civil powers, they not only give them "divinity," but elevate them *above all that is called God, or that is worshipped.*

Thirdly: *Even those parts which our author has selected and quoted, are very far from being unexceptionable.*—On the two great subjects of the Unity of God, and the Expiation of sin, what do the Vedas teach? What ideas are we to attach to the following language?—"Equally perceiving the Supreme Soul in all beings, and all beings in the Supreme Soul, he sacrifices his own spirit by fixing it on the Spirit of God; and



approaches the nature of that sole Divinity, who shines by his own effulgence."—If there be any meaning in this rhapsody, it corresponds with the atheistical jargon of SPINOZA, confounding the Creator with the work of his hands.

That which follows is worse.—“The Divine Spirit alone is the whole assemblage of gods; all worlds are seated in the Divine Spirit, and the Divine Spirit, no doubt, produces by a chain of causes and effects, consistent with free will, the connected series of acts performed by embodied souls.”\*

Such is their doctrine of “One supreme Being!” Is then the infinitely glorious God to be not only associated but identified with the rabble of heathen deities, all which *subsist* in the oblations of the brahmans? Is his blessed Name to be annihilated and lost in theirs? Better a thousand times were it to make no mention of Him than to introduce Him in such company. The last sentence,

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\* Vindication, p. 26.

though it cautiously guards the idea of human agency, so much indeed as to possess the air of modern composition; yet it is certain that the brahmans on this principle constantly excuse themselves from blame in all their deeds, as they have frequently alleged to the missionaries, that *it is not they, but God in them that performs the evil.*

What follows is still worse.—“We may contemplate the subtile æther in the cavities of his [that is god’s] body; the air in his muscular motion, and sensitive nerves; the supreme solar and igneous light, in his digestive heat, and visual organs: in his corporeal fluid, water; in the terrene parts of his fabric, earth. In his heart, the moon; in his auditory nerves, the guardians of eight regions;\* in his progressive motion, VISHNU;† in muscular force, HARA;‡ in his organs of speech, AGNI;§ in excretion, MITRA;|| in procreation, BRAHMA.¶

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\* Eight points of the compass. † The preserver. ‡ The destroyer. § God of fire. || The Sun. ¶ The Creator.

I presume the reader has had enough, and needs no reflections of mine. Let us hear the Vindicator of *image worship*. "It is true that in general they worship the Deity through the medium of images; and we satisfactorily learn from the Geeta, that it is not the mere image, but the invisible Spirit that they thus worship."\* And thus from ABULFAZEL:† "They one and all believe in the unity of the Godhead; and although they hold images in high veneration, yet they are by no means idolaters, as the ignorant suppose. I have myself frequently discoursed upon the subject with many learned and upright men of this religion, and comprehend their doctrine; which is, that the images are only representations of celestial Beings, to whom they turn themselves while at prayer to prevent their thoughts from wandering: and they

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\* Vindication, p. 44.

† ABULFAZEL was the prime minister of ACKBAR, one of the Mogul emperors in the sixteenth century, who perceiving the ill effects of Mahometan persecution, endeavoured to reconcile the different religious parties in the empire, and to persuade that of the court to think favourably of that of the country.



think it an indispensable duty to address the Deity after that manner.\*

If this reasoning be just, there never were any idolaters upon earth; for what is said of the Hindoos applies to the worshippers of Baal, and of all other heathen deities. But to call this *worshipping the Deity through the medium of images*, is representing them as connected with Him, when in fact they are rivals of him in the hearts of his creatures. The invisible spirit to which their devotions are directed, according to this writer's own account, is CRISHNA;† who is not God, but a deified creature that takes place of God; a dæmon, whose character, as drawn even in their own shasters, is lewd and treacherous. We might know from these their records, even though an apostle had not told us, that "The things which the gentiles sacrifice, they sacrifice TO DEMONS AND NOT TO GOD."

It has been common to speak of the Hindoos as acknowledging one supreme

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\* Vindication, p. 47.

† p. 45.

Being, but as worshipping a number of subordinate deities ; and I may have used this language as well as others. The terms supreme and subordinate, however, do not appear to be happily chosen. They might as well be applied to a lawful sovereign and a number of usurpers who had set up the standard of rebellion against him. Whatever subordination there may be amongst these deities with respect to each other, they are all opposed to the true God. What claims can HE have, after those of *Chreeshna* are satisfied, who calls his "THE SUPREME NATURE, *which is superior to all things?*"\* Our author would wish him, no doubt, to be thought an attribute of the true God, or as he calls him, "the preserving power of the Divinity ;" but this he cannot be, for his character is immoral. He must therefore be a rival, taking place of the Divinity. If it be alleged that he is merely an imaginary being, and therefore neither the one nor the other ; I answer, while he claims "a supreme nature," and

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\* Vindication, p. 45.

is worshipped as possessing it, though he be nothing in himself, yet he is something to the worshippers, and answers all the ends of a conscious and active usurper of the throne of God.

After this, the reader will not be surprised to hear of "repentance, devotion, and pious austerities," as the means of expiating sin.\* We cannot wonder at such notions in benighted pagans; but that a writer, who has read the new testament, should think of alleging them as a recommendation of the system to the favourable regard of christians, is a proof of his having either never understood what christianity is, or forgotten it amidst the charms of idolatry. As to what these "devotions and austerities" are, be they what they may, when considered as *an expiation of sin*, they are worse than nothing. But the truth is, they are neither aimed to propitiate the true God, nor do they consist of any thing which He requires at their hands.

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\* Vindication, pp. 29, 36.



Such are the excellences of the Hindoo system; such the arguments which the missionaries are challenged to answer; and such the faith which would be thought to erect her standard by the side of reason! Our author, after enumerating these and other glorious principles, asks with an air of triumph, "What is it that the missionaries propose teaching to the Hindoos?" What is it, in religious concerns, which they do not require to be taught?

He allows there are "many reprehensible customs among the Hindoos, the mere offspring of superstition;" but he contends that "they are not enjoined by the Vedas, and are chiefly confined to certain classes."\* "I have no hesitation," he says, "in declaring that *no branch whatever of their mythology, so far as I understand it, appears to merit in the smallest degree the harsh charges of vice and falsehood.*"† Yet to say nothing of things which it would be indecent to mention, Dr. Buchanan has quoted a number of

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\* Vindication, p. 69.

† p. 97.

authorities from their sacred books in favour of the burning of women, and in which such voluntary sacrifices are declared not to be suicide, but on the contrary, highly meritorious.\* And *the Institutes of Menu*, as Sir William Jones observes, are unaccountably relaxed in regard of light oaths, and pious perjury. But these things, and a hundred more, stand for nothing with our author, whose admiration of the general system leads him to forget, as trifling, all such imperfections. "Wherever I look around me," he says, "in the vast region of Hindoo mythology, I discover piety in the garb of allegory: and I see morality at every turn, blended with every tale: and as far as I can rely on my own judgment, it appears the most compleat and ample system of moral allegory that the world has ever produced!"†

How shall we stand against this tide of eloquence? I will transcribe a passage from Dr. Tennant. "It is curious," says he, "to

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\* Memoir, p. 96.

† Vindication, p. 97.

observe how the indifference, or rather the dislike, of some old settlers in India, is expressly against the system of their forefathers. It is compared with the Hindoo Institutions with an affectation of impartiality, while in the mean time the latter system is extolled in its greatest puerilities and follies: its grossest fables are always asserted to convey some hidden but sound lessons of wisdom. They inveigh against the schemes, disputes, and differences of the western world, ascribing them solely to their religious dogmata. They palliate the most fanatical and most painful of the Hindoo rites, and never fail in discovering some salutary influence which they shed upon society. Wrapt up in devout admiration of the beauty and sublimity of the Vedas, they affect to triumph in their supposed superiority over the simplicity of the Hebrew and Greek scriptures. This affectation is the more ridiculous, because it is indulged by those who pretend to great taste, and profound knowledge of Sanscrit learning.”\*

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\* *Thoughts on the British Government in India*, p. 141. Note.



If the Doctor's performance had not been written before that of the Bengal Officer, we should almost have supposed he meant to draw his picture.

This author may suppose that a system so good-natured as to concede the divinity of Christ,\* might be expected to receive some concessions in return: but he had better not attempt a compromise, for the systems cannot agree. If he be a heathen, let him cast in his lot with heathens. Let him, if he should get intoxicated, attend to the recipe of his "divine MENU;" let him, in order "to atone for his offence, drink more spirit in flame till he severely burn his body; or let him drink, boiling hot, until he die, the urine of a cow, or pure water, or milk, or clarified butter, or juice expressed from cow-dung:"† let him, if he should be vicious, expect to become a dog, or a cat, or some more despicable creature; or if he be virtuous, let him hope for his reward in the favour of CRISHNA‡

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\* Vindication, p. 50. † p. 41. ‡ p. 46.

— But we are christians, and have learned another lesson. We have been taught to revere the authority of HIM who hath said, *Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, nor the likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I the Lord your God am a jealous God.*

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OF THE MORAL CHARACTER OF THE HINDOOS.

This is a subject of great importance in the present controversy; for if Hindooism produce as good fruits as Christianity, the necessity of attempting the conversion of its votaries must in a great degree, if not entirely, be set aside. It is a subject too in which our author has the advantage of us, as it must be more agreeable to the public mind to think favourably than unfavourably of a great people who form now a component part of the empire. Nothing but truth, and a desire to do them good, can justify us in disputing these favourable accounts.

Considering the importance of the subject, and the weight of testimony which the author must be aware he had to encounter, we may suppose he has brought forward all the proof of which he is capable. That the reader may be able to judge on the subject, I will first state the substance of the evidence on the other side, and then inquire what this writer has done towards overturning it.

I have already mentioned three or four testimonies, in my Letter to the Chairman of the East India Company.\* These I shall not repeat.

TAMERLANE THE GREAT, when about to die, thus addressed his sons and statesmen.—“Know, my dear children, and elevated statesmen, that the inhabitant of Hindostan cultivates imposture, fraud and deception, and considers them to be meritorious accomplishments. Should any person entrust to him the care of his property,

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\* Apology, Part I. pp. 16—18.



that person will soon become only the nominal possessor of it."

"The tendency of this my mandate to you, Statesmen, is to preclude a confidence in their actions, or an adoption of their advice."\*

"At Benares," adds Dr. Buchanan, "the fountain of Hindoo learning and religion, where Capt. WILFORD, author of the *Essays on the Indian and Egyptian mythology*, has long resided in the society of the brahmans, a scene has been lately exhibited which certainly has never had a parallel in any other *learned* society in the world."

"The pundit of Capt. Wilford having for a considerable time been guilty of interpolating his books, and of fabricating new sentences in old works, to answer a particu-

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\* Dr. Buchanan's Memoir, pp. 113, 114. "Marquis Cornwallis was never known during his administration in India, to admit a native to his confidence. Under the administration of Marquis Wellesley there is a total exclusion of native Counsel."

lar purpose, was at length detected and publicly disgraced. As a last effort to save his character "he brought *ten* brahmans, not only as his compurgators, but to swear by what is most sacred in their religion to the *genuineness* of the extracts."\* Capt. Wilford would not permit the ceremonial of perjury to take place, but dismissed them from his presence with indignation."

DR. TENNANT, *late chaplain to his Majesty's troops in Bengal*, has written very explicitly on the subject, not only stating facts, but pointing out their connexion with the system. As his testimony includes the opinions of SIR JAMES M'INTOSH, SIR WILLIAM JONES, and some other very respectable authorities, and as he himself cannot be accused of any strong predilection for missions, I shall transcribe a few pages from his account.

"The native character," he says, "however amiable in some respects it may ap-

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\* Asiat. Res. Vol. viii. p. 28.

pear, is frequently stained with vices directly hostile to society. The crime of PERJURY, *from the great defects of their religious system*, is remarkably prevalent, and in many instances renders the execution of justice difficult and impossible.

“The prevalence of this vice, says Sir James M’Intosh, which I have myself observed, is, perhaps, a more certain criterion of a general dissolution of moral principle, than other more daring and ferocious crimes, much more terrible to the imagination, and of which the immediate consequences are more destructive to society.” “Perjury,” adds Dr. Tennant, “indicates the absence of all the common restraints by which men are withheld from the commission of crimes. It is an attack upon religion and law in the very point of their union for the protection of human society. It weakens the foundation of every right by rendering the execution of justice unattainable.”

“Sir William Jones,” continues he, “after long judicial experience, was obliged,



reluctantly, to acknowledge this moral depravity of the natives of India. He had carried out with him to that country a strong prejudice in their favour, which he had imbibed in the course of his studies; and which in him was perhaps neither unamiable, nor ungraceful. This prejudice he could not longer retain against the *universal testimony of Europeans*, and the enormous examples of depravity among the natives, which he often witnessed in his judicial capacity." \*

Again, having described the state of the country previously to its falling into the hands of the British, Dr. Tennant says—  
 "Thus, within the short space of a man's life, and almost in our own remembrance, the empire of India fell into anarchy and ruin; not from the external violence of foreign enemies, but from *the inveteracy and extent of corruption which pervaded the whole of its members.*" †

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\* Thoughts on the British Government in India, p. 54. † p. 77.

Again, "The boasted humanity of the Hindoo system, to all sentient beings, is but ill supported, when we come to a close examination of the customs which it tolerates, the precepts which it enjoins, or the actual conduct of its votaries. Though it be admitted that some of the above horrid customs are a violation of their written code, yet there are other practices equally shocking, to which it affords its immediate sanction. The public encouragement held out to aged pilgrims who drown themselves in the Ganges, under the notion of acquiring religious merit, is equally repugnant with the practice already noticed, to reason and humanity. No less than four or five persons have been seen drowning themselves at one time, with the view of performing a religious sacrifice, of high value in their own estimation, and that of many thousands who attend this frightful solemnity.—The recommendation given to a favourite wife to burn herself, on the same funeral pile with the dead body of her husband, affords not an unfrequent spectacle of deliberate

cruelty, which cannot, perhaps, be equalled in the whole annals of superstition.

“The cruel treatment of the sick, the aged and dying, if not a precept, is a practical result of this degrading system, far more universal than any of those already mentioned: it is of a nature which the most moderate share of humanity would prompt any person to use very zealous efforts to remedy. As soon as any mortal symptoms are discovered in the state of a patient by his physician, or by his relations, he is, if in Bengal, removed from his bed, and carried to the brink of the Ganges, where he is laid down with his feet and legs immersed in the river: there, instead of receiving from his friends any of the tender consolations of sympathy, to alleviate the pain of his departing moments, his mouth, nose and ears, are stuffed with clay, or wet sand, while the by-standers crowd close around him, and incessantly pour torrents of water upon his head and body. It is thus, amidst the convulsive struggles of suffocation, added to the agony of disease, that the



wretched Hindoo bids farewell to his present existence, and finally closes his eyes upon the sufferings of life.

“ But waving these particular usages, some of which are, perhaps, abuses which have sprung out of their primitive institutions, it may be contended on good grounds, that the general spirit of the system has itself a tendency, in many instances, to promote ignorance and encourage vice.

“ In the Historical Fragments of the Mogul empire, Mr. Orme has presented the public with a laborious and detailed exposition of all those defects of the Hindoo system. The author, in this work, conveys no very favourable impression of the Indian character; but his ideas are the result of personal observation: they are clear, forcible, and correct. Towards the close of his interesting disquisition, he thus sums up the general impression which the subject left upon his mind. “ Having brought to a conclusion this essay on the government and people of Hindostan, I cannot refrain from

making the reflections which so obviously arise from the subject. Christianity vindicates all its glories, all its honours, and all its reverence, when we behold the most horrid impieties avowed amongst the nations on whom its influence does not shine, as actions necessary in the common conduct of life: I mean poisonings, treachery, and assassination, among the sons of ambition; rapine, cruelty and extortion in the ministers of justice——I leave Divines to vindicate, by more sanctified reflections, the cause of their religion and of their God.”—

“The Hindoo system makes little or no provision for the instruction of the great body of the people: a defect the more remarkable, when we advert to the number and authority of its priesthood, and the great multiplicity and size of its sacred volumes. Their Vedas, Poorans, and other books held sacred, contain it is said, a copious system of sound morality; and from the specimens already translated, this must be partly admitted; but the truths contained in these writings are almost totally ob-

scured and rendered useless by a vast mixture of *puerile fictions and frivolous regulations*. And besides, the canonical books of the Hindoos have always been regarded as a bequest too sacred to be committed to vulgar hands: to the far greater part of the community, their perusal is strictly forbidden: closely guarded in the archives of the learned, to the great body of the people they remain, in the most emphatic sense, "a dead letter."

"Of the ceremonies of Brahmanism, some are shewy; many are absurd; and not a few *both indecent and immoral*. Its temples were formerly in some districts richly endowed; they are represented by all travellers as maintaining a number of priests, and what seems peculiar, a number of women consecrated to this service, who are taught to sing and dance at public festivals in honour of the gods.—The voluptuous indolence in which they are destined to spend their lives, renders them totally useless to society; while the indecency of their manners gives



room to suspect that they may injure it by their example.

“The temples themselves, which in other countries excite sentiments of reverence and devotion, are in India plenished with images of fecundity, and of creative power TOO GROSS FOR DESCRIPTION. Similar representations are also displayed by those images which at certain times are drawn through the streets amidst the dancing, noise and acclamations of the multitude. The *Ruth Jatra*, or riding of the gods, is a ceremony at once cruel and indecent. The carriages on which their deities are then placed, are of immense height, and supported on sixteen wheels; the whole drawn along by thousands of fanatics, some of whom fall down before these wheels, and being instantly crushed, are, as they believe, put in possession of immortal bliss.

“It would be, perhaps, rash after all, to affirm that the Hindoos are immoral and depraved in a degree *proportioned to the melancholy extent of their superstitious system*, though

their minds are strongly withdrawn by it from feeling the due weight of moral obligations. Those [however] who are concerned in the police know well the frequency of fraud, robbery, and murder, as well as the great number of delinquents which have always rendered the prisons more crowded than any other habitations in India. It has not been from them, nor indeed from any class of men intimately acquainted with their manners, that the Hindoo character has received so many encomiums for its innocence and simplicity."

Speaking of their wandering religious devotees, he says, "Mr. Richardson, author of the Persian and Arabic Dictionary, has characterised these vagrants, under the article *Fakeer*, in the following manner.—  
 "In this singular class of men, who in Hindostan despise every sort of clothing, there are a number of enthusiasts, but a far greater proportion of knaves; every vagabond who has an aversion to labour, being received into a fraternity which is regulated by laws of a secret and uncommon nature

The Hindoos view them with a wonderful respect, not only on account of their sanctified reputation, but from a substantial dread of their power. The Fakeer pilgrimages often consist of many thousands of naked saints, who exact, wherever they pass, a general tribute; while their character is too sacred for the civil power to take cognizance of their conduct.”\*

Many other testimonies might be produced. If the reader wish to see them systematically stated, he may find much to his purpose in *Cunnigham's Christianity in India*. Chap. ii.

We have now to examine what our author has advanced on the other side. Has he attempted to weaken this body of evidence, or to overcome it by testimonies more numerous or more credible? Neither the one nor the other. He takes no notice of any thing that has been said by others; not even by Dr. Buchanan, though he was professedly answering his *Memoir*: And as

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\* Thoughts on the British Government in India, § ix. x.



to the testimonies which he produces, lo, they are TWO . . . . . viz. HIMSELF, and ABULFAZEL!

From *his own* knowledge he writes many things. He resided in India many years—has been much acquainted with the people—has gone into their temples, and never saw any thing indecent in them—has entrusted money and liquors to a great amount in the hands of Hindoo servants, and never found them unfaithful—but stop: we know not who this witness is: we cannot admit of *anonymous* testimony. No man, while he withholds his name from the public, has a right to expect credit any farther than what he advances may recommend itself. I must take leave therefore to set down all that he has related from his own knowledge as nugatory.

Let us examine the next witness. ABULFAZEL might be a great and enlightened statesman, and might be aware that the persecutions carried on against the Hindoos during the preceding reigns, were impolitic

as well as cruel. He might wish to praise them into attachment, and to soften the antipathies of the Mahometans against them. Hence he might endeavour to persuade the latter that the former were "not idolaters," but, like themselves, "believers in One God," and withal a very amiable and good sort of people. But whatever proof this may afford of ABULFAZEL'S talents for governing, the *truth* of his statements requires to be confirmed by more disinterested testimony; and where the whole current of European experience is against it, it can be of no account.

The reader will draw the inference, that the evidence of Hindoo depravity is not weakened in the least degree by any thing this writer has advanced.

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OF THE CONDUCT OF THE MISSIONARIES, AND  
THE NATIVE CHRISTIANS.

On this part of the subject our author is less profuse than his predecessor. There are a few passages in his performance, how-

ever, which require notice. He says, "If the conduct of the missionaries has here so unwisely forced itself on the attention of the public; and thus rendered them obnoxious to the displeasure of our Government in the East; in having, unsanctioned by its authority, assumed the dangerous province of attempting to regulate the consciences of its native subjects; to the manifest tendency of distributing that repose and public confidence that forms at this moment the chief security of our precarious tenure in Hindostan: if men, thus labouring for subsistence in their vocation, and under the necessity of making converts, at any rate, in order to ensure the continuance of their allowances, and the permanency of their mission, rashly venture to hurl the bigot anathema of intolerance at the head of the "barbarian Hindoos," and unadvisedly to vilify the revered repositories of their faith, we may find some colour of excuse in the seeming necessity under which they act: but that a member of the English Church, &c."\*

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\* Vindication, pp. 3, 4.



On this tedious sentence, or rather, part of a sentence, I would offer a few remarks.

—1. If the conduct of the missionaries has been forced on the attention of the public, it is their adversaries that have forced it. Nothing has been done by them or their friends, but in self-defence.—2. I do not understand how the *private request* of the Governor General for Mr. Carey and his colleagues, at a certain critical period, to desist from preaching to the natives, can be attributed to *displeasure*, when the acting magistrates who delivered the message acknowledged that “they were well satisfied with the character and deportment of the missionaries, and that no complaints had ever been lodged against them.”—3. If at the first outset, their undertaking was not sanctioned by authority, and if on that account they settled in the Danish territory; yet Government, having known them, and being satisfied that they acted not from contumacy, but from the most pure, upright and peaceable principles, has always been friendly to them. Under the administration of Marquis Wellesley, they lived secure.—

4. There never was an idea of their labours disturbing the confidence which the natives place in the British Government, till European adversaries suggested it.—5. The missionary labour of the men referred to, is not for their own subsistence; nor do they subsist by “allowances” from England. At all times this has not been the case, but at present, the remittances sent from this country are for another use. It is by their own literary labours that they subsist, which not only supply their wants, but enable them to devote a surplus for the propagation of the gospel. Did they act from mercenary motives, they might lay by their thousands, and return as well as their accusers, in affluence to their native country.—6. If “the bigot anathema of intolerance,” which this writer endeavours to hurl at the missionaries, hurt them no more than theirs does the Hindoos, there is no cause for alarm. But who could have imagined that an address to the conscience could have been represented as “assuming to regulate it;” and that a writer with the

cant of toleration in his mouth, could advocate the cause of intolerance!

This author tells us of "a circumstance having recently come to his knowledge, that exhibits proof superior to a hundred arguments, of the impropriety and dangerous consequences of injudicious interference with the Hindoos on the score of their religion."\* This "circumstance" must surely then be of importance, especially at a time when arguments are so scarce. And what is it? A native of Calcutta had lost cast—he went to one of the missionaries, and was immediately baptized—soon after this he became a preacher—in addressing his countrymen, he provoked their resentment; and after being assaulted with clods and brick-bats, narrowly escaped with his life. But here I must again take the liberty of reminding the gentleman, that he is out of his province. An *anonymous* writer has no business to obtrude himself as a *witness*, but merely as a reasoner.

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\* Vindication, p. 54.



I know the first part of this story to be a fabrication, and I suspect the whole to be one: but whether any part of it be true, or not, it makes nothing for his argument. He might with equal justice accuse the missionaries of having been assaulted by him, and his friend the Major, with a volley of foul abuse.

All our opponents declaim on the danger of tolerating missionaries, and urge the necessity of an immediate suppression of their labours. Yet I cannot learn that the Hindoos, as a body, are an intolerant people. There may be, and doubtless are, exceptions; but in general, I have always understood, that in this respect they differ widely from the Mahometans. And if this be true, how can they be offended with Government for being of the same mind? Were they themselves an intolerant people, it might be expected that a government, to be acceptable to them, must not only protect them in the exercise of their own religion, but persecute all who might endeavour to convince or persuade them to relin-

quish it. Such is exactly the line of conduct which our opponents mark out for the British Government in India: but the Hindoos appear to desire no such thing; and if they did, who does not perceive that it would be mean and degrading for any government in this manner to render itself the instrument of their intolerance? Whether therefore these men, in urging such advice on the different departments of the British Government, consult their honour, or their own inclination, let those high authorities decide.

Such is the modesty of this writer, that he allows, "It would not *perhaps* become him to assume the province of dictating the means of suppressing these missionaries;" but he makes no scruple of asserting that "the Government in India stands pledged to the Honourable Company, and to the empire at large, by every sense of imperious duty, and by every consideration of safety to our countrymen abroad, by the most prompt and decisive interposition of their authority" to suppress them. He is also so good as

to inform the government with what facility it may be effected, inasmuch as the Danish settlement of Serampore is now [probably] under our immediate control.\*

If Government, whether in England or in India, be of opinion that the accusers of these missionaries have substantiated their charges against them, they can be at no loss for the means of suppressing them: but if they should think it right to wait for better evidence than has yet appeared, I hope they may stand acquitted of violating their pledge either to the Honourable Company, or to the empire at large.

After having written the above, the author received the following remarks from a gentleman deeply versed in oriental literature, with a permission to make what use of them he thought proper. He conceives that he cannot do better than give them to his reader as they are.

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\* Vindication, p. 170.



**AUDI ET ALTERAM PARTEM.**

OR

A FEW CURSORY

## REMARKS

*On a Pamphlet recently published,*

ENTITLED,

**"A VINDICATION OF THE HINDOOS."**

*"The whole tending to evince the Excellence of the Moral System of the Hindoos, and the danger of interfering with their Customs and Religion. By a Bengal Officer."*

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FROM a close and attentive consideration of whatever has been published in Europe or imported from Asia, relative to the religion and religious books of the Hindoos; many learned men are of opinion, that all their excellences are derived from the books of the Old and New Testaments. Any unprejudiced reader must discern this, and he will have a satisfactory proof of it from the consideration, that, where their

writers obviously copy the sacred Scriptures, they are consistent and rational; and where they do not follow them, they are irrational, absurd and ridiculous. Did time permit, a thousand proofs of this might be furnished from works already published, and from the *four Vedas*, *Maha Barut*, and several others.

The “Vindicator of the Hindoos,” who stiles himself a *Bengal Officer*, for proofs of the excellence of the Hindoo system, confines himself to the *Institutes of Menu*, which the reader should know were translated by Sir William Jones; and the *Heetopades*, and *Baghvat Geeta*, translated by Mr. (now Dr.) Wilkins. These the Vindicator is continually confounding with *Vedas* and *Shasters*, of which he appears to possess little knowledge. The *Heetopades* is only a *book of Ethicks*, of no divinely acknowledged authority among the Hindoos, but ranks with them as *Lockman’s Fables* do among the Arabs, and *Esop’s Fables* among the ancient Greeks and modern Europeans. It is a series of curiously concatenated Apologues, intended to illustrate the four following

subjects. 1. The acquisition of friends.  
 2. The breach of friendship. 3. War; and  
 4. Peace. It has been long since known  
 in France by the translation of Mr. Galland,  
 under the title, *Contes Indiennes*, and in Eng-  
 land under that of *Pilpay's Fables*.

The *Geeta* is not pretended to be any  
 part of their divinely inspired *laws*: it is  
 only in its English dress that it can be con-  
 sidered at all as an *independent* work; and  
 those who know its history better than this  
*Bengal Officer* appears to do, know that it  
 forms only an episode, in the great *San-  
 screet Poem* entitled the *Maha Barut*.

Of the *Institutes of Menu*, which the Vin-  
 dicator wishes to extol, evidently at the  
 expence of Christianity, it may be just suffi-  
 cient to give Sir William Jones's character,  
 the man of all others, either in Europe or  
 Asia, the best qualified to form a correct  
 judgment both of its merits and defects.

"The Work," says he, "now presented  
 to the European world, contains abundance



of curious matter, extremely interesting both to speculative lawyers and antiquarians; with many beauties which need not be pointed out" (these the Vindicator has taken care to collect) "and with many blemishes which cannot be justified or palliated." (these the Vindicator has studiously concealed) "It is a system of despotism and priestcraft, both indeed limited by law, but artfully conspiring to give mutual support, though with mutual checks. It is filled with strange conceits in metaphysics and natural philosophy; with idle superstitions, and with a scheme of theology, most obscurely figurative, and consequently liable to dangerous misconception. It abounds in minute and childish formalities, with ceremonies generally absurd, and often ridiculous; the punishments are partial and fanciful; for some crimes dreadfully cruel, for others reprehensibly slight; and the very morals, though rigid enough on the whole, are in one or two instances (as in the case of light oaths and pious perjury) unaccountably relaxed." (Preface to the *Institutes of Menu.*)—This is the system which the Vindi-

cator considers as “the perfection of excellence;” which gives “an exalted idea of God, a comprehensive sense of moral duty, a belief in the immortality of the soul, and future state of rewards and punishments.”\* And because, by diligent gleaning, he has been able to collect from different parts of the *Institutes*, expressions which favour these important points, he insultingly asks, “What is it then which the missionaries propose teaching to the Hindoos?”—If indeed their sacred books were of this kind, if they contained these truths without (we will not say) a mixture of error, but the most dangerous and destructive of errors; if they gave an exalted idea of God, if they pointed out the nature of moral obligation, and the pure worship which God requires of his creatures, and the strength by which it can be performed; if they discovered the nature of sin, and the necessity of such an atonement as the gospel provides; then indeed there would be room to form a comparative estimate of the Christian and Hindoo sys-

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\* Vindication, p. 44.

tems. But if the work which he applauds the most, and to which he is continually appealing in favour of his antichristian cause, be according to the opinion of Sir William Jones, its translator, "A system of despotism and priestcraft, of idle superstitions, and a theology obscurely figurative, and consequently liable to dangerous misconceptions;" if it "abound in minute and *childish formalities*, with *generally absurd and often ridiculous ceremonies*;" if "the *punishments it enacts be partial and fanciful*; for *some crimes dreadfully cruel, and for others reprehensibly slight*;" if it "*pass by light oaths and admit of pious perjury*;" how dare any man in the face of christendom insinuate, that it is either preferable to, or can be an effectual substitute for, the religion of Christ? And if fifty millions of our fellow creatures and subjects be under its influence, and reverence as divine, this system of despotism, priestcraft, superstition, &c.; should not those who see the light of the glory of God in the face of Jesus Christ, affectionately, earnestly, and unremittingly propose to the consideration of this deluded



people, that religion which saves from darkness, guilt, sin, and misery; which inculcates and diffuses light, holiness, and happiness; and whose object is to promote the glory of God in the highest, and on earth peace, and good will among men?

But the Vindicator of the Hindoos says, that their scriptures "manifest an exalted idea of God," and he gives several quotations from *Menu* in order to prove it. Let us examine a few of these, and see whether they prove the point in aid of which they are produced.—“Let every brahman consider with fixed attention, all nature, both visible and invisible, as existing in the divine Spirit. (*Menu*, p. 261. v. 118.) The divine Spirit alone is the whole assemblage of gods; all worlds are seated in the divine Spirit. (v. 119.) We may contemplate the subtle æther in the cavities of his body; the air in his muscular motion and sensitive nerves; the supreme solar and igneus light in his digestive heat and visual organs: in his corporeal fluid, water; in the terrene parts of his fabric, earth. (v. 120.) In his

heart, the moon ; in his auditory nerves, the guardians of eight regions ; in his progressive motion, VISHNU ; in his muscular force, HARA ; in his organs of speech, AGNI ; in excretion, MITRA ; in procreation, BRAMA." v. 121.

Will any of our readers ever imagine that such descriptions as these can "manifest a sublime idea of God?" Is not the whole system mere Spinosism? The god here depicted is no other than *universal nature* ; the mere assemblage of the *maleculæ* of all bodies in their various combinations. View this worthy deity ! The divine, solar and igneus light, are his digestive heat ; in his corporeal fluid, water may be contemplated ; and *in the terrene parts of his fabric*, earth. He has *muscular* force, ORGANS of speech, and to complete the *sublime idea* in this elegant description, *excretions* also. Hence all celestial and terrestrial bodies constitute a *part* of this deity, from the most subtile æther to the grossest clod ; from "the whole assemblage of gods" to the stupid opossum ! It is true, that in the

next verse we are informed, in flat contradiction to the above, that this god is "a spirit by no means the object of any sense, and which can only be conceived by a mind wholly abstracted from matter." But this only proves that when they borrow from the fountain of truth they are correct, but are plunged into error and absurdities as soon as they attempt to *think for themselves*. Is it any wonder then, that a poor converted Hindoo, on feeling the efficacy of the gospel, should have asserted that "these are abominable fables;" and that their books contain not the means of salvation? And can the Vindicator, with all his predilection for Hindooism and enmity to Christianity, prove the reverse? The *way* of salvation is not less absurdly described, than the deity on which it depends. In a quotation from *Menu*, page 29, we are informed, "Whatever sin has been conceived in the hearts of men uttered in their speech, or committed in their bodily acts, they speedily burn it all away by devotion."

The reader may be curious to know what this *devotion* is, that, independently



of an atonement, can instantly burn away all sin in thought, word and deed? Let him turn to p. 89, and he will find an answer to this important question. "Let every man constantly do what may please his parents, and on all occasions what may please his preceptor; when those three (i. e. his father, mother, and spiritual teacher) are satisfied, his whole course of devotion is accomplished." And again, "All DUTIES are completely performed by that man, by whom those three are completely honoured; but to him by whom they are dishonoured, all other acts of duty are fruitless." (ib.) Well might the learned translator of this most curious and self-contradictory work, call it "a system of priestcraft, abounding with idle superstitions and childish formalities."

The Vindicator seems greatly in love with the Hindoo goddess, *Doorga Bhavanee*, and *Cali Bhavanee*.\* Of this most loathsome and abominable deity, we have seen in the collection of a friend, a very large

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\* Vindication, pp. 96, 162.

molten image, which exhibits every thing that can be considered as disgusting in a female form. This the Vindicator calls "a speaking picture of good sense, representing the good and evil principle contending for supremacy." (ib.) And this we suppose he seriously believes. How wonderful are the ways of divine providence! He who leaves the path of understanding, must abide in the congregation of the dead. It is ordinarily found that they who refuse to credit divine revelation, become volunteers in faith; believers in all unbelief, and in the just judgments of God, are abandoned to disgrace their own intellect by crediting the grossest and most ridiculous absurdities. That the reader may know something of this elegant goddess, and of that abominable system of Hindooism which this *Bengal Officer* seems anxious to extol, in opposition to the fully accredited revelation of God, we wish to refer him to the *Rudhiradhyaya*, or sanguinary chapter of the *Calica Pooran*; where the different sacrifices to this goddess, and the mode of offering them are described, and where hu-

*man victims* are recommended as the most efficacious for pleasing this deity, procuring good and averting evil; a chapter which is sufficient to curdle the blood of any but this *Bengal Officer*, who seems in the contemplation of his beloved *Calì* to have amply drunk into her spirit, thinking of little else than of *sacrificing or being sacrificed*.\* Hence his continual warwhoop for the persecution of christianity in the east, and his alarms, that if the bible be not proscribed, and the missionaries expelled, all the Europeans in the East must necessarily become victims, It seems that *Doorga Bhavanee* must have an offering made of the bible and the poor missionaries, else she will slay 30,000 men! Ruthless goddess! Ah! ill fated missionaries! If the reader wish to see the sanguinary chapter referred to above, let him consult the *Asiatic Researches*, vol. v, p. 371, where this further evidence in favour of the superior excellence of the Hindoo religion and morality, may be found accurately translated from the *Calica Pooran*, by W.

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\* Vindication, pp, 156—159.



C. Blaquiere, esq. But lest he should not have the work at hand, the following extracts will convince him that the colouring in the preceding picture, is not too highly charged.

*Sheeva* addresses her votaries—"I will relate to you, my sons, the ceremonies and rules to be observed in sacrifices, which being duly attended to, are productive of the divine favour. Birds, tortoises, alligators, fish, nine species of wild animals, buffaloes, bulls, he-goats, ichneumons, wild boars, rhinoceroses, antelopes, guanias, rein deer, lions, tigers, MEN, and *blood drawn from the offerer's own body*, are looked upon as proper oblations to the goddess CHANDICA, the BHAIKAVAS, &c.

"It is through sacrifices that princes obtain the bliss of heaven, and a victory over their enemies. (p. 371.) By a *human sacrifice*, attended by the forms laid down, DEVI is pleased one thousand years; and by a sacrifice of *three men*, one hundred thousand years. By *human flesh*, CAMAC'

HYA, CHANDICA and BHAIKAVA, who assume my shape, are pleased a thousand years. An oblation of blood, which has been rendered pure by holy texts, is equal to ambrosia; the head and flesh also offers much delight to the goddess CHANDICA. Let therefore the learned, when paying adoration to the goddess, offer blood and the head; and when performing the sacrifice to fire, make oblations of flesh. (p. 372.) Now attend to the particulars relative to the offering of *human blood*. Let a victim be sacrificed at a place of holy worship, or at a cemetery, where dead bodies are buried. Let the oblation be performed in the part of the cemetery called Heruca, which has been already described, or at a temple of Camac'hya, or on a mountain. Now attend to the mode.—

“The cemetery represents me, and is called *Bhairava*: it has also a part called Tantranga. The cemetery must be divided into these two divisions, and a third called *Heruca*. The human victim is to be immolated in the east division, which is sacred

to *Bhairava*; the head is to be presented in the south division, which is looked upon as the place of skulls, sacred to *Bhairava*; and the blood is to be presented in the west division, which is denominated *Heruca*.

“ Having immolated a human victim with all the requisite ceremonies at a cemetery, or holy place, let the sacrificers be cautious not to cast their eyes upon the victim. On other occasions also, let not the sacrificer cast his eyes upon the victim immolated, but present the head with eyes averted.

“ The victim must be a person of good appearance, and be prepared by ablutions and requisite ceremonies; such as eating consecrated food the day before, and by abstinence from flesh and venery; and must be adorned with chaplets of flowers, and besmeared with sandal wood.

“ Then causing the victims to face the north, let the sacrificer worship the several deities, presiding over the different parts of



the victim's body : let the worship be then paid to the *victim himself* by his name.

“ Let him worship *Brahma* in the victim's *Brahma-Bhandra*, i. e. cave of *Brahma*, cavity of the skull, under the spot where the *Suturæ Coronalis* and *Sigittalis* meet. Let him worship the earth in his nose, saying, *Medinyaih namah*, and casting a flower; in his tongue, *Sarvata Mucha* (i. e. *Brahma*, *Agni*, &c. the regents of speech &c.—) saying *Servata Muhaya Namah*; the different species of light in his eyes, and *Vishnu* in his mouth; let him worship the moon on his forehead, and *Indra* on his right cheek; fire on his left cheek; death on his throat; at the tips of the hair, the regent of the southwest quarter, and *Varuna* between the eye-brows; on the bridge of the nose let him pay adoration to the wind; and on the shoulders, *Dhaneswara* (i. e. god of riches) then worshipping the *Sarpa Rajah* (i. e. king of serpents) on the stomach of the victim let him pronounce the following *Mantra* :—O best of men ! O most auspicious ! O thou who art an assemblage of all

the deities, and most exquisite! Bestow thy protection on me; save me, thy devoted; save my sons, my cattle and my kindred; preserve the state, the minister belonging to it, and all friends; and as death is unavoidable, part with (thy organs of life) doing an act of benevolence. Bestow on me, O most auspicious, the bliss which is obtained by the most austere devotion, by acts of charity, and performance of religious ceremonies; and at the same time, O most excellent, attain supreme bliss thyself. May thy auspices, O most, most auspicious, keep me secure from *Racshasas*, *Pisachos*, terrors, serpents, bad princes, enemies and all other evils; and death being inevitable, charm *Bhagavati* in thy last moments, by copious streams of blood spouting from the arteries of thy fleshy neck.

“Then let the sacrificer worship the victim, adding whatever other texts are applicable to the occasion, and have been before mentioned. (pp. 370—80.) Let the head and blood of a human victim be presented on the right side of *DEV I*, and the sacrificer

address her standing in front. (p. 382.) Let princes, ministers of state, counsellors, and venders of spirituous liquors, make *human sacrifices* for the purpose of obtaining prosperity and wealth.

“If a human sacrifice is performed without the consent of the prince, the performer incurs sin. In cases of imminent danger of war, sacrifices may be performed at pleasure, by princes themselves and their ministers, but by none else.

“The day previous to a human sacrifice, let the victim be prepared by the text *Manastac*, and three *Devi*, *Gandha*, *Suctahas*, and the texts *Wadrang*; and by touching his head with the axe, and besmearing the axe with sandal perfumes, and then taking some of the sandal, &c. from off the axe, and besmearing the victim's neck therewith. Then let the text *Ambe Ambrice* &c.; and the *Rowdra* and *Bhairava* texts be used, and *Devi* herself will guard the victim, who, when thus purified, malady does not approach him, nor does his mind suffer any



derangement from grief and similar causes ; nor does the death or birth of a kinsman render him impure.

“ Now listen to the good and bad *Omens*, to be drawn from the falling of the head, when severed from the body.—If the head falls towards the north-east or south-west, the prince of the country and offerer of the sacrifice will both perish. If the *human head*, when severed from the body, falls in the following quarters, the following Omens are to be drawn. If in the east, wealth ; if in the south-west, power ; if in the south, terror ; if in the west, profit ; if in the north-west, a son ; if in the north, riches. (pp. 383—84.) If the severed head of a human victim smiles, it indicates increase of prosperity, and long life to the sacrificer, without doubt ; and if it speak, whatever it says will come to pass. If the sound *Hoonh* proceeds from the human victim's severed head, it indicates that the prince will die ; if *Phlegm*, that the sacrificer will die ; if the head utters the name of a deity, it in-

dicates health to the sacrifice within six months. (p. 385.)

“ A prince *may sacrifice his enemy*, having first invoked the axe with holy texts, by substituting a buffalo or goat, calling the victim by the name of the enemy throughout the whole ceremony. (p. 386.) Let him first say, O goddess of horrid form, O *Chandica!* Eat, devour, such a one, my enemy, O consort of fire! Salutation to fire! This is the enemy who has done me mischief, now presented by an animal, destroy him, O Mahamari! spheng, spheng! eat, devour.

“ Let him then place flowers upon the victim's head; the victim's blood must be presented with the *mantra* of two syllables. (p. 386.) Let not any present blood drawn from any part of the body below the navel, or from the back. Let not blood drawn from the lips, or chin, or from any limb be presented. Blood drawn from any part of the body between the neck and navel, may be presented, but violent incisions

for the purpose of obtaining it must not be made.—Blood drawn from the cheeks, forehead, between the eye brows, from the tips of the ears, the arms, the breasts, and all parts between the neck and navel, as also from the sides, may be presented.—Let not blood drawn from the ankles, or knees, or from parts of the body which branch out, be presented; nor blood which has not been drawn from the body for the express purpose of being offered.—The blood must be drawn for the express purpose of an oblation, from *a man pure in body and mind*, and free from fear. It must be caught in the petal of a lotos, and be presented. It may be presented in a gold, silver, brass, or iron vessel, with the due form and texts recited.—The blood drawn from an incision made with a knife, axe or sangcul, gives pleasure in proportion to the size of the weapon.—The sacrificer may present one fourth of the quantity which a lotos petal will contain; but he must not give more on any account, nor cut his body more than is necessary. He who willingly offers the blood of his body and his own flesh, the



size of a grain of linseed, *Masha tila*, or *Mudyā* with zeal and fervency, obtains what he desires in the course of six months.

“Now attend to the fruits obtained by offering the burning wick of a lamp placed on the arms, ears, or breasts, even for a single moment. He who applies the same, obtains happiness and great possessions, and for three *Calpas* is even as the body of *Devi* herself, after which he becomes a ruler of the universe.—He who for a whole night stands before the goddess *Seva*, holding the head of a sacrificed buffalo in his hands, with a burning lamp placed between the horns, obtains long life and supreme felicity in this world, and in the other resides in my mansion, holding the rank of a ruler in the *Ganadevastās*. (p. 388.)

“Let the learned, when he presents his own blood, use the following text, followed by the *Mula Mantra*, or principal text used in the worship of the goddess *Devi*, under the form which she is at that time addressed.—Hail, supreme delusion! Hail,

goddess of the universe! Hail, thou who fulfillest the desire of all! May I presume to offer thee the blood of my body; and wilt thou deign to accept it, and be propitious towards me?

“Let the following text be used when a person presents his own flesh.—Grant me, O goddess! bliss in proportion to the fervency with which I present thee with my own flesh, invoking thee to be propitious to me. Salutation to thee again and again, under the mysterious syllables, *hoong, hoong*.

“When the wick of a lamp is applied burning to the body, the following text is to be used.—Hail, goddess! Salutation to thee under the syllable, *hoong, hoong*. To thee I present this auspicious luminary, fed with the flesh of my body, enlightening all around, and exposing to light also the inward recesses of my soul.” (p. 389.)

Can any person, not lost to every humane and religious feeling, look on this account without emotions of pity and dis-

treasure? Behold a mighty people under the influence of a superstition the most inhuman, degrading and diabolic that can well be conceived; a superstition calculated to inspire with horror all those who are not systematically steeled against the feelings of humanity, and the dictates of religion.

In the Asiatic Researches, vol. viii. p. 44, (just now published) there is a paper *on the origin of the Hindoo religion*, by J. D. Paterson, Esq., in which he observes, "The *Hindoo* sacrifices to *Durga* and *Cali* resemble those of *Bacchus*. When the stroke is given, which severs the head of the victim from its body, the cymbals strike up, the *Sanc'ha* or *Buccinum* is blown, and the whole assembly shouting, besmear their faces with the blood; they roll themselves in it, and dancing like demoniacs, accompany their dances with obscene songs and gestures." (p. 51.)

The Vindicator is particularly offended with the missionaries for terming the Hin-



doos *barbarians*. The small tract in which this is to be found is, we believe, the work of a native, called Ram Boshoo, and not the work of the *Missionaries*, though they printed it for him. This harmless tract has been shamelessly misrepresented: In it he intreats his countrymen not to abominate the BIBLE as the *Shaster* of the *M'leeches*, the *barbarians* or unclean; i. e. such as are without *casts*, a meaning widely different from that put on it by the *Vindicator*. But had they even called them *barbarians*, whoever reads the bloody chapter of the *Calica Pooran*, or the extracts above, will have the fullest evidence that none but *barbarians* could hold such a creed, or perform such detestable religious rites. It will not help the antichristian cause to say, the Hindoos do not *now* offer human sacrifices. Who can prove the contrary? Is not the *Calica Pooran* acknowledged a divine production? And is it not on the authority of the bloody chapter in this *Pooran*, that "thousands of birds, and buffalo calves are annually sacrificed, both in Bengal and the

contiguous provinces?" For the truth of this, see *Asiatic Researches*, vol. viii. p. 495:

The missionaries, it seems, exhort them to abominate the discourses of such.\* With this the *Vindicator* is also greatly offended. Suppose this be true, it only implies that their discourses are abominable; i. e. their discourses about their gods and sacred matters. That the missionaries had just cause to give this advice, those who are best acquainted with their books and religious rites, well know. Mr. *Halhed* was, like the *Vindicator*, an enthusiastic admirer of the Hindoos. He translated the life of *Creeshna* (the 8th Avatar, or incarnation of the Hindoo supreme god) from the *Bhagvat Pooran*: this Mr. Maurice published in the 2nd and 3rd parts of vol. ii, of his *Ancient History of Hindostan*. Here the favourite deity of the *Hindoos* appears worse than the fornicatory, adulterous jupiter of the profligate Greeks and Romans; attracting to himself the *Gopeeas* (wives) of all the shepherds of

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\* *Vindication*, p. 17.

the plains of *Nathura*, and gratifying them with the most criminal indulgences. This will serve also to vindicate what Mr. Buchanan says, where he terms the Hindoos "*a voluptuous* people, who lift up their hands before a horrible idol, deformed and disgusting, as the vices which are practised before it."\* That such an assertion should give great offence to the *Vindicator* we need not wonder, who as if on an expedition against some rebellious rajah, dashes after Mr. Buchanan through thick and thin, determined at all events to vindicate his beloved Hindoos, and to exterminate the adversaries of their exalted religious system. But, will he attempt to deny this? Has the *Vindicator* never heard or known in his long residence in India, of young girls being dedicated to their deities, and sent to a *pagod* for that purpose, where they are instructed and debauched by the brahmins? If he has not, many others have; and know the following account from *Sonnerat* to be strictly consistent with truth.—

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\* *Vindication*, p. 98.



“Surat is celebrated for its *Bayaderes*, of whom the true name is *Devedassi*. *Bayaderes* is a corruption of the word *Balladeiras*, which signifies in Portuguese, *dancers*. They are consecrated to the honour of their gods whom they follow in public processions, dancing before their images. Artisans ordinarily consecrate the youngest of their daughters to this employ, who are sent to the pagod before they are marriageable, and put under the tuition of *musicians* and *dancing masters*, the brahmins having the cultivation of their youth; “dont,” says *Sonnerat*, “ils derobent les premices.” After they leave their corruptors they become prostitutes, form a public body among themselves, associate with the musicians and go whenever invited to dance, sing, and prostitute themselves. They are generally very elegantly adorned and perfumed, and assume the most lascivious attitudes while performing before their employers.”\*

To shew how falsely the Hindoos are accused of having no moral books, the

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\* *Sonnerat* voy. aux Indes Orientales, vol. i. p. 41.

Vindicator quotes much on different subjects from the Institutes of *Menu*, *Heetopades* and *Geeta*. If time permitted, a sufficient set-off might be made from the same works, and then, *Audi et alteram partem*, would leave very little balance in his favour.

The Vindicator (p. 91.) speaks largely concerning the moral honesty of the Hindoos, and asserts, they may be trusted with any wine, cloaths, money, plate, jewels, &c. to any amount, without any article of the smallest value being purloined, "THE KEYS REMAINING IN THEIR OWN HANDS." This is specious and imposing. In some respects it is certainly the truth, but it is not the *whole* truth. The fact is, that through a principle of oddly conceived honour, they will in general take care of whatever *you* place in their confidence; but if *you* turn the key, and place it in *your own* pocket, the delicacy of their honour and conscience is at an end, and they will readily take whatever they can conveniently purloin. This is asserted from per-

sonal knowledge, and from it the Vindicator will see that there are others who know something of the Hindoo character as well as himself.

What surprizes us most in the strange work of this Bengal Officer, is his declaration, (p. 100.) "That though he had visited many temples of celebrity in Bengal, Benares, Muttra, Canouge, and Hurduar, and a hundred places besides, yet he never witnessed any exhibition at their shrines which had the appearance of indecency." Sparing as much as possible the feelings of our readers, we ask the Vindicator, did he never see the LINGAM; the male and female organs of generation, which *Sonnerat*, a writer of uncommon accuracy, and unquestionable fidelity, asserts are worshipped all over India? Did he never see in a *hundred places* this impure emblem, the *object of adoration*? He may see an exact drawing of it in *SONNERAT'S Voyage Aux Indes Orientales*, vol. i. p. 179, with a full account of the whole detestable business, "taken from Hindoo books," which the Vindicator



plumes himself in quoting. Is this “no exhibition that has the appearance of indecency?” Is not this calculated *to corrupt the public morals*; yea, to poison them in their bud, when it is known that their grand *trinity* is represented by this most abominable image? It is difficult to speak on this impure subject, and not shock the delicacy of the reader, yet some further information is necessary. Let him observe that the *Linga Lingam* is an image composed of three different parts, which may be thus denominated; the *Pedestal*, the small *cup* on the *Pedestal*, and the *small pillar* inserted in the cup. The *Pedestal* on which it stands represents *Brahma*; the *Cup* or *female* part, *Vishnoo*; and the *Pillar* or *male* part, *Seva*. Perhaps the Vindicator has not had discernment to find out what this statue meant, which must certainly have often met *his* eye, who has been at *more than a hundred temples*.—If however he wishes to take a view of this idol, “this speaking picture of good sense,” as he says elsewhere of *Doorga*, let him step to the British Museum, where he may find a mar-

ble one of curious workmanship, brought from India, standing in a corner of the great hall. Lest the Vindicator should not know how dear this *compound abomination* is to the Hindoos, especially to all the followers of VISHNOO, he shall have some information from *Sonnerat*, which delicacy requires should be retained in the sufficiently plain original. See *Sonnerat*, ib. p. 180. “*Le Lingam* est en grande veneration dans toute L’Inde; ses sectateurs sont tres nombreux.—Ils portent joujour au col la figure du *Lingam*, on bien ils l’attachent au bras, “renferme dans un boete d’argent.” According to Mr. Du Perron, many of the women wear this on their foreheads.\*

Concerning some other uses made of this vile idol, the reader will bear with the following extracts.—“One of the religious ceremonies among the Hindoos, (says Mr. *Sonnerat*) is denominated *Abishegam*. It consists in pouring milk upon the *Lingam*, which is afterwards considered as peculi-

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\* *Zend Avesta*. Vol. i. p. 359.

arly efficacious, so that a *few drops* given to the dying is supposed to merit them the delights of paradise." Vol. i. p. 251.—" In the ceremony called *Nagapootche*, or *the office of the snake*, which is generally performed by *women*, they take a stone representing a *Lingam* between two snakes; and after bathing themselves, they wash the *Lingam*, burn some aromatic wood before it, throw flowers on it, and then implore it to grant them riches and a numerous posterity, and to give long life to their husbands." ib. p. 253.

Mr. Du Perron, speaking of the grand pagod at *Tivikarey*, which consists of three enclosures, says, "Je ne pus entrer que dans la premiere, ou je vis le *Lingam*, sur lequel *les jeunes Brahmines perdent leur virginite*."\* We beg the readers pardon for these extracts, and would gladly turn from them to another subject; but the Vindicator has provoked this, and even a fuller explanation.

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\* *Zend Avesta*, Vol. i. p. 29.



Our author, who knows something of the *Classics*, will recollect the *Phallic* mysteries of the antients, and how the Roman matrons were accustomed to wear their *priapi* in their bosoms. As he endeavours to shew, *in his way*, that the religion of the Hindoos and their books are almost lost in remote antiquity, we must naturally conclude that the Romans borrowed all their *Phallic* and *Priapeian* rites from the natives of Hindostan. Worthy followers of worthy guides! That the Vindicator is a convert to Hindooism is more than problematical, and that he is a settled enemy to the doctrines of Christianity his whole performance testifies. His sneers at divine revelation are frequent, and often as insolent as they are impious.\* Though he has taken care not to introduce the story of the *Lingam*, yet at the conclusion of his work, p. 160, he obliquely compares this lecherous compound, or Indian triad of *Bramah*, *Vishnoo* and *Seva*, united as we have seen above, in this detestable image to the gospel doctrine

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\* Vindication, pp. 9, 15, 53, 111, 138, 160, 163.

of the Trinity; for he supposes that "the convert who has abjured the former will not be readily brought to relish the latter." This surpasses all that has gone before, and out-does all that the profane deists have ever ventured to write or speak against the revelation of God. How deplorable must the case of such an one be, unless ignorance of the subject can be pleaded in his excuse? That we may not appear to be unduly severe, it will be necessary to enter into this business a little more in detail. Mr. *Sonnerat*, who of all preceding writers, has given the most ample and circumstantial account of the civil and religious institutions of the Hindoos, has given us the history of the *Lingam* at large. Of this vile story, a part only can be translated; for partial concealment, the rest must remain in the original. What follows is the substance of his account.

"Of the origin of the *Lingam*," says he, "the followers of *Vishnoo* give the following account. The penitents having obtained great favour and influence by their

prayers and sacrifices, found that in order to retain these, both they and their wives must be kept pure. The god *SEVA*" (one of the persons of the august Hindoo triad) "having heard of the beauty of their wives, wished to seduce them; and in order to this, assumed the form of a young man of exquisite beauty. At the same time he ordered *VISHNOO*" (another of this worthy triad) "to assume the form of a beautiful girl, and associate with them, in order to debauch their minds. *Seva* then appeared among them as a most beautiful mendicant, singing and asking alms. The sight of him set their hearts in a flame, so that they left not only their domestic duties, but even their devotions, and ran after him to a neighbouring wood, where the sacrifice of lechery had its consummation. The penitents finding that their prayers and sacrifices had not their usual effects, examined into the cause, and soon perceived that *Seva* and *Vishnoo* had seduced and corrupted their wives. Enraged, they determined to slay *Seva*, by a sacrifice. This being made, produced an immense tyger, which they



ordered to go and devour *Seva*; but the god slew him; and having flayed him, cloathed himself with the skin. Various sacrifices were successively made, all producing strange and monstrous creatures, which assailed *Seva*, but ineffectually. Irritated by their lack of success, the penitents made a last terrible effort. They collected all their prayers and penitential acts, and connecting them, sent them in a body against *Seva*. This was an assault the most formidable, against which God himself could not stand. These prayers and penitential acts flew forward like a mass of fire; “qui alla frapper les parties de *Chiven*, et les detacha de son corps. *Chiven* indigné contre ces penitens volut avec ces mêmes parties bruler toute la terre. L’embrasement étoit déjà considerable, lorsque *Vichenou* et *Brouma*, ayant interet de conserver les êtres, chercherent le moyen d’arreter l’incendie; *Brouma* prit la figure d’un Piedestal et *Vichenou* celle des parties naturelles de la femme; sous cette forme ils recurent les parties de *Chiven* et previnrent. L’embrasement general; flechi par leur pri-

eres, *Chiven* consentit à ne pas brûler le monde, à condition que tous les hommes adoreroient *ces parties* detachées de son corps ; ainsi la figure du *Lingam* offre une espèce de trinité ; le bassin représente *Vishenou* du milieu duquel sort une colonne arondie par le haut, qui représente *Chiven*, et le tout est porté sur un piedestal qui représente *Brouma*.”\*

We leave it to the Vindicator to find out a moral for this detestable fable, and can assure him we could refer him to many others of equal purity, and not inferior celebrity, in the *Maha Barut*, and in other “Hindoo books,” which probably he never saw. Will he again ask, “What can the missionaries propose to teach such a people ?” If so, may not we ask in our turn, what it is that can be called wise, decent, good or profitable concerning the way of salvation, that *they have not to learn* ? Who that loves God, who that regards the welfare of man, who that is concerned for the

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\* *Sonnerat*, p. 179.

honour of human nature, would not endeavour by every prudent and possible means to put the *words of eternal purity and truth into their hands*? Who indeed would not come to the help of the Lord against the mighty, except the wonderful British TRIAD, Messrs. *Twining, Scott Waring*, and the *Vindicator* of the Hindoos !

Having seen something of the theoretic and practical impurity of the Hindoo system, let us next examine whether its votaries, notwithstanding the falsity of their mythology, have their conduct regulated by the unchangeable principles of TRUTH, without which there can be neither sincerity nor confidence in civil or commercial transactions.

That the Hindoos in general, and the brahmans in particular, pay little or no regard to truth, and that they will not scruple to take the most sacred oaths in confirmation of a known falsity, when they can either serve themselves or their sect by it, we have the fullest evidence in the imposi-



tions practised on Capt. Wilford by his Hindoo Pundit at Benares. This unprincipled man had forged a multitude of legends, which he delivered to Capt. Wilford, as antient Puranas, and adulterated his own manuscript, that of Capt. Wilford's, and those in the College, in order the more effectually to cover the imposture. One of his impostures relative to the pretended *Sanscreeet* story of *Noah*, which Sir William Jones, Capt. Wilford, and even Lord Teignmouth had published as true, was but a small specimen of what was done by this most accomplished knave. But this imposture might have been considered as commencing and terminating with himself, had it not been for what followed, which we give in Capt. Wilford's words, taken from that volume of the *Asiatic Researches*, just now published. "When discovered, he flew into the most violent paroxysm of rage, calling down the vengeance of heaven with the most horrid and tremendous imprecations upon himself and his children, if the extracts were not true. He brought ten brahmans, not only as compurgators,

but also to swear by what is most sacred in their religion to the genuineness of these extracts. After giving them a severe reprimand for the prostitution of their sacerdotal character, I of course refused to allow them to proceed.”\*

Here is the most convincing proof that not only *light oaths*, but even oaths the most solemn and sacred among them, taken in the most deliberate manner, and on the most important occasions, are no proof that the subject attested is true. One man might be a knave, and he might get a few others of his own cast, as unprincipled as himself, to join with him; but when *ten men*, of the most respectable, honourable and sacred characters, come deliberately forward to swear even by the water of the Ganges, to the truth of that which they all perfectly know to be a lye, it is a full proof that confidence in such a people, where they have any opportunity or interest to deceive, must be misplaced, and that their

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\* *Asiatic Researches*, vol. viii. p. 253.

religious system is utterly insufficient to give, by its highest influence, any security for the truth, or moral conduct of its professors. Does the Bengal Officer ask, after this, "What can the missionaries teach such a people?" Is it not evident that they feel themselves bound by no obligations, and have even the A B C of morality to learn; and that the very essence of their system is defective, even in those things which relate to the requisitions of natural religion?

Much is said in the course of the *Vindication*, of the Emperor *Akbar* and his enlightened minister, *Ab'ool Fuzl*, because of the good character they give of the *Hindoos*. This is also calculated to impose on those who know not the history of those times. *Akbar*, though a wise and politic prince, was perfectly indifferent to all religion; even while *affecting to be under divine inspiration*, he endeavoured to cultivate and secure the good graces of every sect. The *Mohammedans* thought he was their own. Of the *Hindoos* he became the first apologist;



and knowing the power of the *Portuguese*, he wished ardently to conciliate their attention and affection ; and in order to this, he wrote a letter to the King of Portugal by *Seed Mazuffer*, in 1582, desiring to have the christian scriptures translated into Arabic, or Persian, that he might be able to read and consider them, as also a person to explain them to him. *Jeronymo Xaiver* was actually sent to do this work. He drew up a sort of harmony of the gospels, sufficiently interspersed with *monkish legends*, or, as he says, Az Anjeel mukuddes wa deeger kilabi peegamberan : i. e. *from the holy gospel and other books of the prophets*. This he got translated into Persian, in the city of *Agra*, by *Moolona Abdoos Sitar ben kassin of Lahoor*, and presented it in 1602, in the 47th year of the Emperor's reign. This work had as much influence upon his mind as the compilation formed by his Vizeer, concerning the different sects of the *Hindoos*, which still constitutes so distinguishing a part of the *Ayneei Akberee*. The Emperor himself was probably neither *Mosliman*, *Hindoo*, *Guebre* nor *Christian* ; but he

gave all these sects good words, and in general good usage. This attached all parties to his interest, and his throne was in consequence most firmly established. He died about two years after these falsified gospels were put into his hands. Had Mr. *Twining*, *Scott Waring*, or the *Vindicator*, been his minister, *Xavier* and his missionaries would have been at once expelled, lest they should have corrupted the Hindoos; and the Hindoos in their turn, lest they should have converted the Mohammedans. We hope, however, our governors will prove that with the piety that becomes the *christian* character, they will unite the policy of *Akbar*, and promote by every possible means the happiness of their subjects, not only at home, but abroad; and can this be done with greater effect than by publishing among them that engrafted word which is able to save their souls. Give them the BIBLE in their respective languages, and let God speak for himself; before his ark, their dagon must necessarily fall; for if his word have free course, it will run and be glorified. But alas! For them

who impede its course, and command it not to be preached to the gentiles, lest they should be saved ! Even the most benevolent and merciful Jesus has pronounced a woe on those who take away the key of knowledge ; who will not enter into the kingdom of God themselves, and even hinder those who would enter ! Have the agitators of the present controversy ever thought seriously on this saying ? Have they no suspicion that they are probably *fighting against God* ? They are afraid of losing their commercial interests in India, but are utterly regardless of the souls of fifty millions of heathens, living under the same government with themselves ; whether the *real* Devil or the *imaginary* Cali take them, it is no concern of these gentlemen, provided Jesus Christ have nothing to do with them. For our own part, we could not have supposed that the sentiments avowed by these writers could have found an abettor in great Britain. We are however undeceived, but have reason to be thankful that for the honour of God, the credit of our nation, and the interests of humanity, there are few, very few,



that will venture to assist them in a contest in which defeat and ruin must be the consequence.

They talk loudly of the *precarious nature of our tenure in the East*, and well they may, if, according to the Vindicator, p. 154, our government there subsists on "our having cherished the policy of that state maxim, *divide and govern*; and thus by working on the fears or the avarice of individuals, have somewhat relaxed the bands of subsisting amity among the Indian Chiefs." Is this really the case? If so, will the managers of that mighty concern give the Vindicator their thanks for having thus published the nakedness of the land? We venture however to predict that our government in India will ever be precarious and unsafe while fixed on this most exceptionable and sandy foundation. Teach the people the knowledge of the true God, by an unrestrained circulation of the holy scriptures in their own languages, and let holy and sensible men, such as the present missionaries, who exemplify in their life and conversation the

truths contained in the sacred volume, be allowed to instruct them ; and let them have, as far as their local situation can admit, the same civil constitution as ourselves, then the *idolatrous superstition of the HINDOOS, and the worldly pride and empty boast of the MOHAMMEDANS* will yield not to the force of arms, for christianity knows nothing of these, but to the enlightening and heart-converting influence of that eternal truth, which; when proposed in its simplicity, God will ever accompany with the unction of his Spirit; and the truth thus becoming mighty, must necessarily prevail. Till then we shall have no government in India, but what is supported “ by working on the fears of some and the avarice of others, and destroying the amity which subsists among the Indian Chiefs.” On the other hand we shall have, perhaps in no very distant time, a nation of *brothers*, not only professing, but experiencing the power of the same religion, who will not only feel it their interest to continue our friends, but will exult in the privilege of receiving and

living under the protection of that greatest of all political blessings, THE BRITISH CONSTITUTION.

Of the remaining vast proportion of assailable matter in the *Vindication*, we shall at present take no notice, as we hear with pleasure, that the work is taken up by persons every way qualified to do justice both to the subject and to the gentlemen who first obtruded it on the public attention. But as it may be supposed from the preceding Remarks that we are parties in the Baptist mission in the East Indies, and that therefore our testimony may be justly liable to the charge of undue *partiality*; to remove every impression of this kind from the mind of the Reader, we here declare, that we never *had*, nor *have* we now any *religious* connexion whatever with the missionaries abroad, nor with their directors at home. We have, with many others, admired their zealous labours, their inoffensive, irreproachable and exemplary conduct, and have been astonished at their



various attainments ; and particularly so at the deep, extensive, solid and unostentatious piety and learning of the Rev. Mr. CAREY, who is at their head : a gentlemen, whom we scruple not to say, is an honour to religion, literature and his country ; a blessing to our Eastern possessions, and a credit to human nature.

## ERRATA.

- P. 81 Title for PARLEM, read PARTEM.  
 — 87 line 22 for igneus read igneous  
 — — 23 for amd read and  
 — 88 — 12 for maleculæ read molecuæ  
 — — 15 for igneus read igneous  
 — 91 — 14 for judgements read judgement  
 — 94 — 5 for offers read offer  
 — 95 — 20 for victims read victim  
 — 96 — 4 for Bhandra read Rbandra  
 — — 6 for Sigittalis read Sagittalis  
 — — 11 for Servata read sarvata  
 — — — for Muhaya read muc'haya  
 — 98 — 14 for Suctahas read Suctahs  
 — — 20 for Ambrice read Ambice  
 — 104 — 17 for Assembly read Assembly  
 — 105 — 10 for Casts read Caste  
 — 106 — 15 for incantation read incarnation  
 — — 20 for fornicatory read fornicating  
 — 107 — 1 for Nathura read Mathura  
 — 108 — 18 for whenever read wherever  
 — 111 — 11 for Linga Lingam read Linga or Lingam  
 — 112 — 12 for joujour read toujours  
 — — 13 for on read ou  
 — 123 — 9 for Xaiver read Xavier  
 — — 14 for kilabi read kitabi  
 — — 17 for Moolona read Moolana  
 — — — for kassin read kassim  
 — — 22 for Ayncei read Ayceni  
 — — 25 for probably read probably  
 — 127 — 6 for worldly read wordy

**NOTA BENE.**

The author intended to have finished his work in Two Parts, but as several other pieces have since appeared upon the subject, which he wished to notice, he found it convenient to divide it into Three.

**6 JU 65**

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